

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Tour benefits Lottie Moon

Vic Bowman (right), former Southern Baptist missionary to Chile, describes a moment from his work in that South American country to Rachel Lombardo (left) and Katie Tull (center), who attended a Tour of Homes sponsored by Crossgates Church, Brandon, for the benefit of the Lottie Moon Offering for Foreign Missions. A missionary couple greeted guests at each of three homes on the tour and described their duties in the country in which they served. Foods native to that particular country were served, and tour participants were treated to soloists, orchestra music, and a children's violin group. The missionary hosts were Vic and Martha Bowman, Chile; Dan and Libby Panter, Belarus; and James and Zelma Foster, Philippines. Barry Clingan is pastor at Crossgates.

Association pleads for Ukrainian pastors

Several churches in Holmes and Leflore associations have agreed to deliver financial help to pastors in Ukraine.

The recommended amount is \$50 per month, which will be forwarded through the Foreign Mission Board to the Ukrainian pastors.

Jerald Welch, director of missions, said these gifts are a mission project for the associations. Dick Stafford, Greenwood layman, is spearheading the drive to assist the pastors.

Roger D. Briggs, associate area director for Europe at the Foreign Mission Board, wrote that now is a

critical time in the history of Baptist work in the Ukraine.

The goal of the association is to monetarily help at least 25 pastors in the former Soviet Union. If your church would like to be part of this vitally important effort, contact the Holmes and Leflore associational office at (601) 453-9408.

Bible briefs

The complete Bible has been translated into only 337 of the estimated 6,000 languages spoken throughout the world, according to United Bible Societies (UBS). The good news is that 799 of those languages have a complete New Testament, and over 2,000 languages have at least one book of the Bible, UBS reports.

Bible commentaries are being printed for Lisu pastors by Bible Literature International. More than 7 million Lisu tribe members live in China, Thailand, India, and Myanmar. The complete Lisu Bible translation was introduced in 1988.

The first printing of the Bible in contemporary Gujarati sold out on the first day of its February release in the Indian state of Gujarat, where 45 million residents speak that language. The translation, which took 14 years to complete, updates an older version which could be understood only by a dwindling number of elderly people.

Romanian national church?

The Orthodox Church in Romania has declared itself the national church of that country, and the move could have serious effects on other denominations trying to gain a foothold in the eastern European country. Orthodox Church leaders voted in a January synod meeting to change their name to Orthodox Church of Romania-National Church, and local authorities have accorded the church official status even though the name has no special significance under law. Josef Tsion, president of a Romanian missionary society, said a law is being drafted in Parliament that would grant accreditation to 15 denominations already established in the country, but the Orthodox Church's name change has short-circuited that process. "The (proposed) law says the denominations should be equal before the law, and the text of the law does not give preference to any church. We expect to have some unpleasant surprises in the future that will come out of this change," he said.

Looking Back...

10 years ago

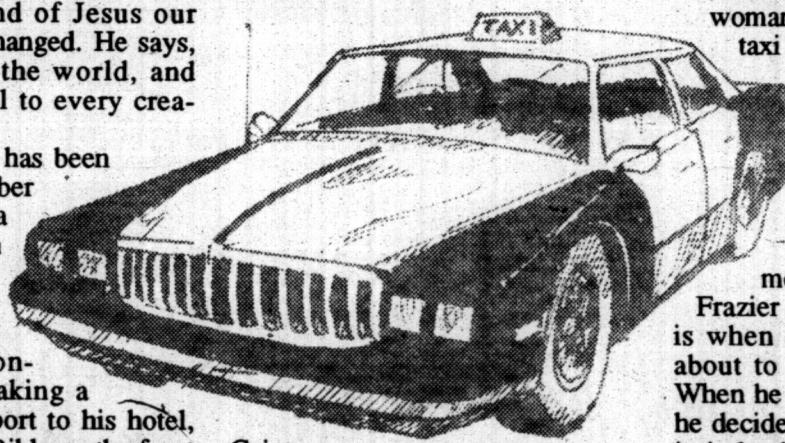
Mississippi Baptist volunteers are being recruited to staff strategically-positioned evangelism centers at the upcoming New Orleans World's Fair: at the World's Fair site, the French Quarter, and 40 camping locations around the city.

20 years ago

Kosciusko native and Mississippi College graduate Morris Chapman resigns the pastorate of Woodway Church in Waco, Texas, and assumes the pastorate of 3,000-member First Church of Albuquerque, N.M.

50 years ago

Mississippi Baptists declare March 26 "Temperance Day" in the state and encourage all churches to take up a free-will offering that day to help fund efforts of local anti-saloon leagues fighting the influx of liquor from outside the state.



A positive rolling ministry —

Scripture Taxi takes the Word to travelers across the United States

By Joe Louis

People today are going; going to and fro — our society is a moving society. Jet-setting to Atlanta, New York, Los Angeles, London, Italy, France, and all over the world; never has a society moved so fast! But the command of Jesus our Lord has never changed. He says, "Go ye into all the world, and preach the gospel to every creature."

Scripture Taxi has been rolling since October 1976. The idea originated with medical doctor Claude Frazier while in Chicago for a medical convention. While taking a taxi from the airport to his hotel, Frazier noticed a Bible on the front seat of the car. He recalls that the Holy Spirit impressed upon his heart that he could leave the Word of God in the back seat of the taxi as well. Thus the birth of Scripture Taxi happened that autumn day.

The Lord has opened up many new doors of opportunity for Scrip-

ture Taxi. Scripture Taxi is currently operating in the following areas: Asheville and Charlotte, N.C.; Kingsport and Johnson City, Tenn.; Atlanta, Ga.; Gate

wife read. They reconciled first to God and then with each other, and through this ministry, the devil was not allowed to destroy their marriage!

In Charlotte, N.C., a suicidal woman picked up a tract from a taxi cab and became gloriously saved! She called her Christian counselor and told her that she no longer wanted to take her life but wanted to "live for Jesus!"

Many other testimonies have been given by Frazier about this ministry. One is when a would-be robber was about to rob the taxi cab driver. When he saw the Scriptures there, he decided against it. God's Word is indeed a deterrent to violence. America needs to get back to the Bible, as it is there that the answers are found for the woes of our country.

Anyone can participate in this great ministry! You don't have to be a pastor or even a full-time Christian worker. All you have to be is a Christian who wants to be obedient to the Great Commission. Anyone can do this ministry. God just needs your availability! Help us put the Great Commission on the move!

For more information, contact Evangelist Joe Louis, 7 Singing Pines Drive, Candler, NC 28715; Telephone (704) 665-2027.

Louis is an evangelist and a member of Trinity Church, Asheville, N.C.

EDITOR'S NOTEBOOK

Guy Henderson

The Mississippi-Southwestern Seminary connection

The Southwestern Baptist Theological Seminary in Fort Worth, Texas, came into existence in 1907 following a long trail of preparation.

The church in Washington, Texas, in 1837 sent a request to the Triennial Convention (the SBC did not organize until 1845) asking for help. S.G. Jenkins of Mississippi was the courier. Jesse Mercer, editor of the Georgia **Christian Index**, printed the appeal. Robert Alexander, a Methodist missionary in Texas and formerly a Natchez pastor, also delivered a request to Ashley Vaughn, Baptist pastor in Natchez and editor of the **Southwestern Religious Luminary**. He pled for a missionary to be sent to the Texas territory.

B.H. Carroll was born in 1843 near Carrollton, Miss., and later moved to Texas. In 1871 he became pastor of the Waco Baptist Church and then head of the theological department of Baylor University.

A student's view...

A sad day for Southwestern

(On March 14, *The Baptist Record* interviewed Robby Jones at the Baptist Building regarding his reaction to the dismissal of Southwestern Seminary President Russell Dilday. Jones is a fourth year student at the Fort Worth school. He is a native of Jackson and a former member of Woodville Heights Church.)

BR: Did you have any awareness that the dismissal of Dilday was coming?

Jones: No, not really. In fact, students thought things were going quite smoothly. Then last week we knew the trustees were meeting and we heard rumors he may be dismissed.

About 300 students gathered as the trustees met on Tuesday to show our support for Dr. Dilday. The trustees were reluctant to come out, so Dr. Dilday addressed the students. He said, "There is nothing to the rumors that I will be fired." The next morning a trustee, Ollin Collins, spoke in chapel declaring that if we were busy witnessing we

In 1907 the Texas convention authorized the separation and removal of the seminary. Mississippi was one of the 10 states requested to appoint trustees. From 1908 to 1925 the seminary was primarily a Texas institution and then it became an SBC institution. In 1914 Carroll, prior to his death, sent for his successor, Lee R. Scarborough, and said, "Lee, lash the seminary to the heart of the Savior."

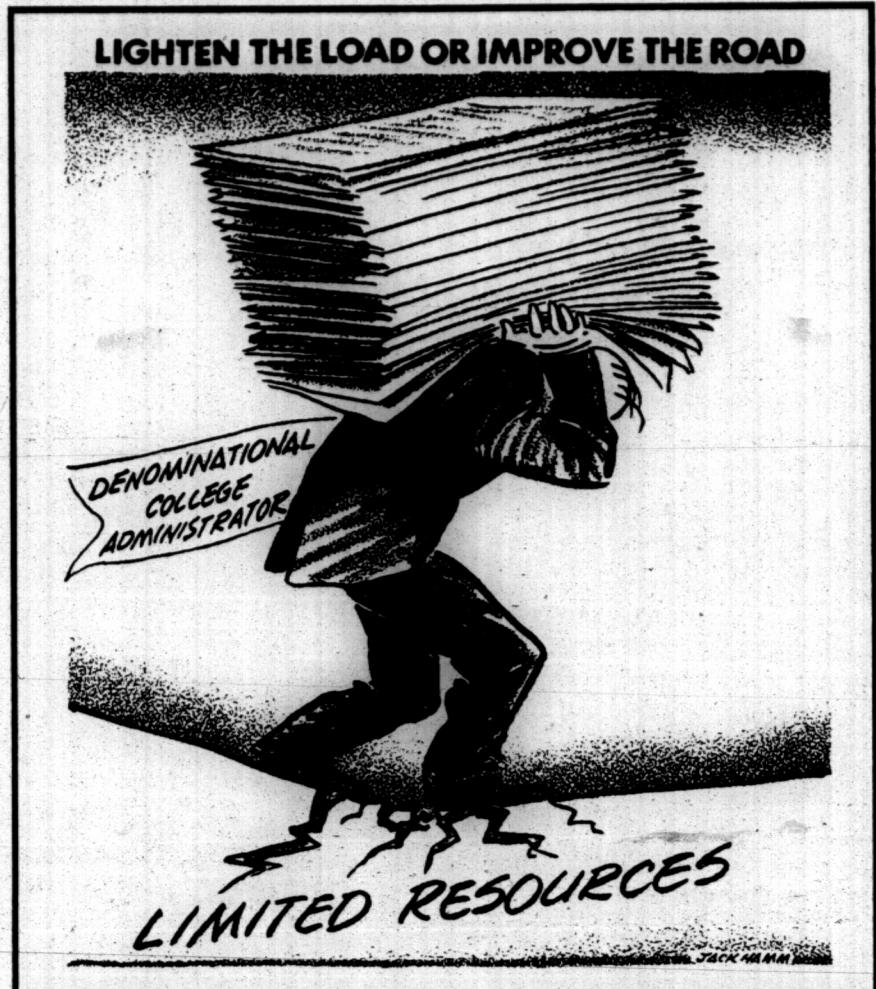
Hundreds of Mississippians have been graduated there, and thousands have benefited from the ministry of this school. Some of our best pastors and lay leaders have served as faculty members and trustees. Graduates serve across the world as missionaries. The value of the school to the kingdom is incalculable. Last week, in perhaps a first, the president of Southwestern Seminary was fired.

Is all of this about to change? Reports are heard of wills being changed, funds withheld, and stu-

dents on the move. Trustees have received a black eye over this and other than, "We don't have to give a reason," or "We need fresh wind blowing through these halls," and "Dilday is not the man to lead us into the 21st century," no reason has been given.

Unofficially, the Keith Parks invitation had not been cancelled earlier by Dilday. Richard Land, head of the Christian Life Commission, had received shabby treatment on campus while James Dunn, former leader in the Baptist Joint Committee, was afforded royal treatment. The trustees would greatly enhance their position if their official reason was made public.

What is the future for the seminary? The trustees have said, "nothing will change." Will the accreditation be affected? Will the faculty continue on or be permitted to operate in academic freedom? Mississippi has a great interest in this school and we need to protect our investment.



THE FRAGMENTS

Commendations

It is rejoicing time with Mississippi Baptists over the selection of Howell Todd as president of Mississippi College. It is also time to recognize two groups specifically.

Rory Lee and the MC faculty are to be commended. Damage control is seldom a rewarding unit. Yet this group leaned toward a positive position and the college has actually grown during a time of testing. Regardless of personal feeling they continued to do their job and to do it well. "It never occurred to me to do anything else," said one professor.

This is not to imply that every faculty member approves of all that has taken place. It does mean they are professionals and continued to do their best. Hopefully, Baptists will find a way to imple-

ment a salary survey and place these dedicated teachers on a scale commensurate with other colleges and universities.

Then Harry Vickery and the board of trustees should likewise be commended. They worked long hours to find the person they believe is God's man for president. One lay trustee said, "I've never felt such a strong leadership of the Holy Spirit as in this selection process."

We have quality men and women serving as trustees on all three of our college boards, without remuneration, with just the joy of serving as their reward. We thank God for churches that produced such leaders and for colleges that continue to produce the leaders who will take their places. — GH

Luther Rice names president

LITHONIA, Ga. (BP) — The board of regents of Luther Rice Bible College and Seminary of Lithonia, Ga., has named James L. Flanagan, 45, as the school's fourth president.

Flanagan joined the Luther Rice faculty in 1982 and has been vice president for academic affairs since 1985 and interim president since April 1993. He is a graduate of Southern Illinois University and has studied at Liberty Seminary. He holds the master of divinity and a Ph.D. in New Testament from Southwestern Semi-

nary, Fort Worth, Texas.

The inauguration ceremony will be May 13 at Rehoboth Church, Tucker, Ga., in conjunction with the seminary's graduation ceremonies.

Flanagan follows James Bryant, who had been president two years and left to return to teaching; and, earlier, Gene Williams, president for 10 years. Luther Rice Bible College and Seminary was founded in 1962 in Jacksonville, Fla. It remained in Florida until July 1991, when it was relocated to the metro-Atlanta area.

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River Ministry offers awareness of Delta region's needs

By David Winfrey

JACKSON (BP) — Southern Baptists must be willing to cross their comfort zones if they are to successfully minister along the Mississippi River, speakers said during a conference on missions in that region.

"It's nice to be a missionary on the mountains of Colorado during ski season, but it's not fun to be a missionary in the Delta during mosquito season," said Don Moore, executive director of the Arkansas State Convention.

During the meeting on the Mississippi River Ministry, March 11-12 at First Church, Jackson, Moore and others challenged Southern Baptists to overcome racism, poor working conditions, and other barriers.

More than 200 Southern Baptists attended the conference, which highlighted the problems, resources, and possible solutions for ministering to and evangelizing residents along the Delta region.

More than 125 counties and parishes from Illinois to Louisiana have been targeted for ministry, particularly to the poor. A 1990 federal government study found what many describe as "Third-World" living conditions, including:

— One-third of the families live in substandard or dilapidated housing.

— Almost half of the adults have not graduated from high school.

— Fifteen counties and parish-

es have infant mortality rates worse than Chile and Cuba.

Despite such daunting statistics, Moore said Christians should not be satisfied with the possible.

"God's not accustomed to asking us to do what we can do in our own ability," he said. "I believe God is ready to do things through Baptists in these states that never have been done before."

Concentrated efforts in the region began in August 1992. In the first 18 months, about 1,000 volunteers have worked in more than 65 ministries, said Andrea Ramage, assistant regional coordinator for the project.

The region's poverty requires that Christians offer ministries that gain credibility with the hurting, said Don Anders, director of church and community ministries with the Missouri Baptist Convention.

"It's reaching people who maybe can't hear the gospel until you put some food in their bellies," he said. "They need to see God's love made tangible before they can understand."

Southern comedian Jerry Clower said he has seen the transforming power of God. "After you get folks saved, then they try to follow the Lord. They give up some things that's been putting them in that mess in the first place."

Clower noted, however, Southern Baptists still must overcome racism and class distinctions in their own congregations. "The most segregated society in the world is Southern Baptist churches

on Sunday," he said. "Some of them are segregated because they don't come. But some of them are segregated because they won't let them come."

Tommy Goode, regional coordinator for the project, agreed racism remains a problem. "It's kept us out of some communities," he said. "The white community is just now struggling with how to do ministry with the black community."

Another dilemma is convincing some churches of the need for

ministries in their own communities, said Richard Brogan, coordinator for the project with the Mississippi Baptist Convention Board.

"Missions is always done better outside your own barriers," he said. "You give yourself permission to see it there."

Chris McNairy, pastor of Westhaven Church in Memphis, said the Mississippi River Ministry effort may open some people's eyes. "Sometimes it may take going to another ministry area for

a person to see what's in their own backyard."

If Southern Baptists see the need and get involved, Anders said the potential is tremendous. The denomination comprises more than 20% of the region's population.

"The most valuable resource Baptists have is our people," Anders said. "If we would find the key to mobilizing our people, we could turn the world upside down, just like Jesus did."

Winfrey writes for Home Mission Board.



A SOUTHERN BAPTIST MINISTRY

THE SECOND FRONT PAGE

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Accrediting agency rebukes Southwestern for firing

By Greg Warner

PITTSBURGH, Penn. (ABP) — A national accrediting agency rebuked trustees of Southwestern Seminary March 17 for abruptly firing the school's president.

"We view with utmost seriousness the dismissal of Russell Dilday," said the Association of Theological Schools in a rare letter of censure. "Such precipitous action on the part of any board of trustees is a clear violation of accepted governance practices and places in jeopardy the vitality and basic integrity of the institution."

The agency called on trustees of the Fort Worth, Texas, school to reconsider the firing but did not threaten to place the school on probation.

Southwestern's trustee chairman, Ralph Pulley, said the seminary's relationship with ATS is not threatened. "We are confident that that relationship will remain very strong when they receive significant information about the situation from us," Pulley said.

Trustees did not cite a reason March 9 for firing Dilday, president of the 4,000-student school since 1978. They later said "irreconcilable differences" produced the impasse. Trustees who opposed the action, however, said it was strictly political, reflecting a growing rift between Dilday and conservative trustees bent on steering a new course for the nation's largest seminary.

ATS Executive Director James Waits, who wrote the letter of censure, said the trustees' March 9 action came without notice and without due process.

The Association of Theological Schools in the United States and Canada, which renewed Southwestern's status in 1990, is one of two agencies that accredits the seminary. The other is the South-

ern Association of Colleges and Schools.

All six Southern Baptist seminaries are accredited by ATS and one of the regional non-theological agencies. Accreditation is the primary way schools demonstrate adherence to high academic standards. It also is a crucial factor in soliciting contributions from foundations and other sources.

Although ATS did not threaten Southwestern with probation March 17, a similar episode at Southeastern Seminary did result in probation for that school.

The Southern Association of Colleges and Schools placed Southeastern on probation in December 1991 in part because of the administrative disruption that followed the sudden resignation of the seminary's president and top administrators in 1987.

Randall Lolley, president of Southeastern at the time, accused conservative trustees of forcing the school to hire only biblical inerrantists to the faculty, a practice that drew the scrutiny of accreditors.

The Association of Theological Schools followed suit by placing Southeastern on two-year probation in 1992. SACS lifted its probation last December. ATS will reconsider the issue in June.

Scotty Gray, executive vice president at Southwestern, said the ATS letter did not surprise him. "They look carefully at every aspect of governance of the seminary," he told the Fort Worth Star-Telegram.

Meanwhile, Dilday's firing brought more fallout from around the country:

— Two Texas foundations, which have channeled \$700,000 to \$800,000 to the seminary in recent years, will stop those contributions

because of the dismissal of Dilday. A gift of \$6-10 million was under consideration, said Kelley Brown, president of the Tom and Evelyn Lineberry Foundation and vice president of the Scarborough Foundation of Midland. Evelyn Lineberry is the niece of Lee Scarborough, president of the seminary from 1914 to 1945.

The Panhandle Baptist Foundation, which has given almost \$370,000 to support seminary projects over the past 25 years, followed through on a commitment of \$20,000 to fund student-led evangelistic teams during the seminary's spring break. But the money probably won't be coming next year, said founder C.J. Humphrey of Amarillo, Texas.

"We had some of our board members that did not want to give this \$20,000, but because we made a commitment and students were already at the churches, we felt it was not a Christian thing to do," said Humphrey. Instead, they sent the check in honor of Dilday.

"Personally for me, (the firing) will end any financial involvement with the seminary," Ophelia Humphrey, who established the foundation with her husband, said March 9.

Last October Southwestern trustees almost withdrew a top award for the Humphreys when they found out Ophelia Humphrey is a leader in the Cooperative Baptist Fellowship, an organization of SBC moderates. The B.H. Carroll Award was scheduled to be presented to the Humphreys immediately after the trustees' meeting March 9, but the observance was cancelled after trustees fired Dilday.

— Mississippi pastor Frank (See SWBTS on page 8)



Thursday, March 24, 1994

Speakers challenge WMU to "Serve in Christ's Name"

By Teresa Dickens

Members of Mississippi's Woman's Missionary Union were called to "Serve in Christ's Name" by witnessing, praying, and doing missions during their March 18-19 annual meeting. Over 600 women and guests attended the gathering held at Broadmoor Church, Jackson.

In a Saturday morning business session, WMU members elected officers and executive board members. Officers for 1994-1995 are president, Sandra Nash of Clinton; vice president, Betty Dobbs of Clinton; and secretary, Vivian Taylor of Clara.

Throughout the two-day meeting, a variety of speakers addressed WMU members.

Laura Allen, a pastor's wife from Centreville, Ga., challenged the women to seize "divine appointments" in their witnessing efforts, saying, "All we have to do is to be in tune with God and willing to share."

"God did not call us to win people to Christ — that is his job," she declared. "Rather he called us to witness to them and show forth

his praises," referring to 1 Peter 2:9.

Jennifer Dean, author and founder of The Praying Life Foundation, encouraged WMU members in their ministry of intercessory prayer for missions.

"When we are involved in intercessory prayer for missionaries, we are there with them," she said. "The visible work on the mission field is because of the invisible force of prayer."

The believer's service in Christ's name is a by-product of his/her spiritual growth, said Trudy Johnson, missions involvement specialist at WMU, SBC.

"Salvation doesn't make us a Great Commission Christian," Johnson remarked. "We mature into being a Great Commission Christian as we choose Bible study, prayer, fellowship, and service."

Participants also heard from Mississippians who serve as home and foreign missionaries. Loretta Rivers of Union shared about her work at the Carver Center in New Orleans. Her work includes ministries to senior adults and youths,

along with crisis intervention programs.

Cynthia Martin of Natchez serves with her husband Tom in Santa Cruz, Bolivia. Along with caring for her two sons, she also teaches seminary classes on working with children.

Kaye Wilson, assistant professor of nursing at Mississippi College, reported on her service as a short-term volunteer in China. She has participated in three projects to China, first as a nurse, then as an English teacher.

Earl Hewitt of Jackson told the women about his work as a missionary doctor in Nalerigu, Ghana. Hewitt currently works with the Mississippi State Board of Health. He and his wife Mona expect to return to Ghana this fall.

Other speakers for the annual meeting included June Whitlow, associate executive director of WMU, SBC. Whitlow talked about changes in the WMU curriculum set for October 1995. She also outlined her work with and the ministry of Baptist Nursing Fellowship.



Betty Jo Lewis, wife of Home Mission Board President Larry Lewis, led congregational singing (top) and provided special music (right) during last weekend's Woman's Missionary Union annual meeting. Other musicians included the **Hands of Praise Choir**, Woodland Hills Church, Jackson (bottom), and Praise, an ensemble from Broadmoor Church, Jackson, which hosted the event.



Presidents address Bible Conf.

By William H. Perkins Jr.

Southern Baptists' two newest seminary presidents and the second vice president of the Mississippi Baptist Convention were at Brandon's Park Place Church March 17 to address the Spring Bible Conference of the Conservative Baptist Fellowship.

Bobby Williamson, Park Place pastor, said about 75 pastors participated in the afternoon session, and about 125 people attended the evening session.

Al Mohler, newly-appointed president of Southern Seminary in Louisville, Ky., was introduced in the afternoon session by John Allen, pastor of First Church, Rich-ton, and a Southern Seminary trustee for six years.

Mohler spoke on Romans 1, in which the apostle Paul was attempting to reach the proud citizens of Rome with the gospel message. Mohler compared ancient Rome's status as the world's remaining superpower, with its decadent society, to the modern culture of the United States.

Mohler pointed out that much current preaching centers around the righteousness of the human being and not the righteousness of God.

Referring to Jonathan Edwards' famous 1741 sermon, "Sinners in the Hands of an Angry God," he said today's preaching has turned into "God in the Hands of Angry Sinners."

Mohler also affirmed Paul's view in Romans 1 that homosexuality is an example of a people whom God has given over to themselves, and he said homosexuality is the "critical dividing point of the '90s."

Allen, along with a number of Southern Baptists and other religious and community leaders, is heading up the highly-charged campaign against Camp Sister Spirit, a lesbian retreat near his hometown in south Mississippi.

"We must preach the righteousness — and the wrath — of God," Mohler said.

Paige Patterson, the new president of Southeastern Seminary in Wake Forest, N.C., missed the afternoon session because of a one-hour airline delay, but he did address the evening session on the need for reformation in the United States and the church.

Patterson said such reformation must begin "in the prayer closet, on bended knee," and he pointed to the account of Gideon in the Old Testament book of Judges as an example of the type of person God selects to carry out his work.

"Reformation always begins with the poor in spirit, not the proud in spirit," he said.

Richard Johnson, pastor of Parkview Church in Greenville and second vice-president of the Mis-

sissippi Baptist Convention, spoke at the afternoon session and listed three components crucial to saving a lost world: be men of God, seek the Holy Spirit, and know the Word of God.

Williamson also addressed the afternoon session, urging those present to restore "passion in the pulpit."

WMU taking vote on receipt of \$100,000 gift from CBF

RICHMOND, Va. (BP) — Foreign Mission Board President Jerry Rankin has denounced rumors that the Southern Baptist agency will distance itself from Woman's Missionary Union if WMU accepts a \$100,000 gift from the Cooperative Baptist Fellowship.

"We are still partners with them," regardless of the decision WMU makes, Rankin said in a telephone interview with *Word & Way*, Missouri Baptists' newsjournal. "We still appreciate all that they do in missions education and promotion and prayer support."

"It would be unthinkable for us to sever that relationship regardless of what they do," Rankin continued. "We are very dependent on their partnership."

The SBC Executive Committee approved a motion at its February meeting for its officers and staff to study the impact of CBF funds received by SBC entities and recommend "the acceptance or rejection of said funds" at the Execu-

tive Committee's June meeting just prior to the annual SBC meeting in Orlando.

In the weeks since the Feb. 21-22 Executive Committee meeting, rumors have circulated that the FMB would cut WMU out of Lottie Moon Christmas Offering promotion if the women's group accepted the CBF gift.

During a Missions Education Council meeting held in conjunction with the Executive Committee meeting, Rankin expressed concern about the gift and suggested that WMU refuse to accept it.

"I asked them to consider not accepting the funds and thereby send an unequivocal message to Southern Baptists of their commitment to the Foreign Mission Board and the Home Mission Board," Rankin said.

WMU Executive Director Delanna O'Brien said Rankin's comments came as a surprise to her since the FMB accepts money channeled through the CBF. Last year, the FMB reported receiving

more than \$1.6 million through the CBF.

"Not knowing the nature of Jerry Rankin's intent," she said, "we were surprised by the extent of his concern, in light of the fact that larger gifts have been received by not only the FMB and the HMB but other agencies of the SBC. Receiving this gift would have precedent among the agencies of the convention."

Rankin said he "would certainly regret if reporting on the WMU decision picked up on the rumors" about the FMB distancing itself from the WMU. "That would be almost as disastrous as if we did," he said. People would believe it and that would be another disaster for Southern Baptists.

"The rumors are absolutely untrue," he repeated. "My goal is to strengthen the relationship with WMU. I would do nothing to weaken it."

Bob Terry, Art Toalston, Robert O'Brien, and Susan Doyle contributed to this story.



Mohler

Baptist state paper editorials criticize Dilday dismissal

(ABP) — The firing of Southwestern Seminary President Russell Dilday by seminary trustees brought a stern rebuke in the editorial pages of Southern Baptist state news journals.

Several state paper editors devoted their editorials in the first issue to go to press after the March 9 firing to criticism of both the rationale and methods employed by trustees to oust Dilday, president since 1978.

"If the world still pays attention to Southern Baptists, it must scratch its head in wonder about the shabby methods employed to dismiss Dilday," Michael Clin- genpeel of Virginia's **Religious Herald** wrote in his editorial column.

Dilday's firing was carried out by "fundamentalists, not conservatives," Clin- genpeel said, alluding to an old semantic debate in which SBC leaders resisted the "fundamentalist" designation because of pejorative connotations. "Never has the difference between the two been more obvious," he said.

But the impact of Dilday's firing transcends the moderate-conservative controversy, he said, by further undermining already-eroding denominational loyalty. "Will Dilday's firing do one thing to convince an increasingly local-loyal constituency to have confidence in denominational institutions? The real danger is not that more people will send their money to the Cooperative Baptist Fellowship or Truett Seminary at Baylor, but that they will send it nowhere at all," he said.

"The conservative political

party has said theology has been the reason for taking over the SBC," wrote Marv Knox, editor of Kentucky's **Western Recorder**, "but it could not find a heretic in Dilday."

"On the night before he was fired, their formal inquiry found no fault in him. They lied to him, saying they knew nothing about plans to fire him. Meanwhile, letters to students and faculty had been prepared, a public relations consultant had been acquired, and new locks on his office had been ordered.

"The conservative political party has claimed the SBC needed to be taken over, saved from liberals," Knox said. "Thousands of good, earnest, God-fearing, Bible-loving Southern Baptists contributed to this cause by voting the party ticket. Now that party is in such control of the SBC that its leaders 'don't need a reason' for firing a respected and faithful seminary president. They still don't have any heretics to show for all their hunting and numerous indicators of denominational health have declined.

"Is it because party bosses have been lying to Southern Baptists, just like they lied to Russell Dilday?"

An unsigned editorial in the **Alabama Baptist** said Dilday's dismissal "gives critics of Southern Baptists more ammunition to use against us."

Dilday's pledge of continuing support for Southwestern and the SBC after his firing was "practicing what he has preached, especially in the convention sermon he preached in Kansas City in 1984

when he urged Southern Baptists to take the 'high road' and warned against taking the road of 'forced uniformity'."

John Loudat, editor of the **Baptist New Mexican**, questioned the trustees' unwillingness to state their grievances with Dilday openly. A trustee spokesman's statement that Dilday was fired to make way for new leadership needed for the 21st century "was sadly inadequate," Loudat said.

Loudat urged his readers to pray not only for Southwestern, but for "the total ministry of the Southern Baptist Convention."

"Satan can use this event to cast a dark cloud on all the work of Southern Baptists around the world. You better believe he would love to use this to blow us out of the water," he said.

The North Carolina **Biblical Recorder**'s editor, R.G. Puckett, wrote that the trustees' firing of Dilday was "reminiscent of an old-fashioned lynching party."

Puckett said "credibility gaps abound" because of "inconsistencies and politics before, during, and after the session in which Dilday was fired."

"The success of the Cooperative Program has been based on trust," he said. "Trustees at SWBTS have removed the word 'trust' from their title."

John Roberts, editor of South Carolina's **Baptist Courier**, said trustees were "ruthless" in the handling of Dilday's dismissal. Having the locks on Dilday's office changed while they were voting him out of office "was a

heartless act," he said. "The trustees showed their power, but they also showed a lack of class."

"Serious harm has been done to Southwestern Seminary," Roberts said. "The best students and prospective students are looking elsewhere. There will be a drain also of the most talented faculty. Wills are right now being changed, planned gifts being rechanneled."

Tennessee **Baptist and Reflector** editor Fletcher Allen wrote that while the board's authority to fire Dilday is unquestioned, "Christian actions are on trial."

"Trustees must remember that they are Christian stewards, keepers of a sacred trust. Their role is not to force out leaders whose politics may not be acceptable to them even though their leadership and integrity are beyond question.

"There must be a better way to settle differences," Allen said. Baptists, he said, "deserve answers, more facts. Until they get them, they have little reason to hope for the best."

Presnall Wood's editorial in the **Texas Baptist Standard** said the Dilday firing was of special concern to Texas Baptists, because both Dilday and the seminary are "native Texans. Both are popular in Texas. Both are conservative."

The issue in Dilday's firing "was not Dilday's belief in the Bible," Wood said, but: "It was power. It was control. It was denominational politics."

The action has "ushered the institution into a day of instability that could hurt the largest evangelical seminary in the world," Wood said. "If the firing and the way it was done is an example of the direction the Southwestern trustees are going, the seminary is in for even greater trouble."

Wood predicted the trustees' action and methodology "could

potentially cost the Southern Baptist Convention millions of dollars. Baptists have a way of voting with their money."

He also said the firing "means there was already a gap between the Baptist General Convention of Texas and the Southern Baptist Convention and this gap could be seriously widened because of this action."

Guy Henderson, editor of the **Mississippi Baptist Record**, described Dilday as "a conservative theologian" who "never bowed quite low enough to suit the fundamental-conservative trustees."

The SBC, now under complete control by fundamental-conservatives, operates in an "atmosphere that has been permeated with a rule-or-ruin philosophy that is doing great damage to kingdom causes," Henderson said. Trustees on the various board and agencies "move with impunity, fearing neither man nor shortfall in dollars."

Southern Baptists are "like a warring couple" showing "more animosity than love as we rush for the divorce court."

"Will we continue the demolition derby until every vehicle is rendered useless?" Henderson queried.

Louisiana **Baptist Messenger** editor Lynn Clayton predicted Dilday's firing "will prove to be a cataclysmic event of recent Southern Baptist Convention life."

"Whatever is going to happen in convention life, Russell Dilday's firing will hasten by 10 years," he said. "If, as most Southwestern trustees and others believe, the institution and the SBC will be better off in the future, that good will come 10 years sooner. If, as others believe, there will be a disintegration of interest in convention work, it will happen 10 years quicker than it would have."

Clarke sale to the state proposed, not finalized

A bill that would provide funds to purchase Clarke College has been passed by the Mississippi state legislature and signed by Governor Kirk Fordice. The state will use the college campus as a youth ranch if the offer to buy is accepted by the Mississippi Baptist Convention at its annual meeting in November.

The Department of Youth Services of the State of Mississippi proposed to purchase the property for \$1 million to house 8- to 13-year-old children from troubled and broken homes, and would employ 140 people with a \$3 million payroll. The state will spend \$2.5 million in renovations.

If the sale of the property is recommended by the Clarke Committee and approved by the Convention, the youth ranch would be one of a kind in the state and be modeled after French Camp

Alcohol warning messages spark heated Senate lobbying campaign

By Paul G. Jones II

The SAFE Act will soon go to a vote in the U.S. Senate Commerce Committee.

SAFE is the acronym for Senate Bill (S.) 674, the Sensible Advertising and Family Education Act. SAFE requires health and safety warning messages for all alcohol advertisements on radio and television, and in newspapers, magazines, and promotional displays.

The warnings are designed to offset the often-misleading and falsely-glamorous ads for which the alcohol industry is so well-known. S. 674 requires seven rotating messages, and print messages must include a toll-free telephone number for more details on alcohol problems.

The National Association of Broadcasters (NAB) and the beverage alcohol industry have begun a strong lobbying effort to defeat S. 674. NAB tried to get the chief sponsors, Sen. Strom Thurmond (R-SC) and Sen. Paul Simon (D-

Proposed warning messages

Surgeon General's warning: If you are pregnant, don't drink alcohol. Alcohol may cause mental retardation and other birth defects.

Warning: If you are under the age of 21, it's illegal to buy alcoholic beverages.

Warning: Alcohol is a drug and may be addictive.

Warning: Don't mix alcohol with medication and other drugs.

Warning: Alcohol poisoning can kill you. Don't drink too much too fast.

Warning: Drinking increases your risk of high blood pressure, liver disease, and cancer.

Source: Christian Action Commission

Convention suggests that concerned Christians immediately contact Sen. Trent Lott (R-MS), a key member of the Senate Commerce Committee.

— Write a personal letter to Sen. Lott at 487 Russell Senate Office Building, Washington,

DC 20510.

— Have your church communicate with Sen. Lott.

— FAX letters of support for S. 674 to Sen. Lott at (202) 224-2262.

— Call Sen. Lott's office at (202) 224-6253 and leave a message in support of S. 674.

— Write a personal letter to the editor of your local newspaper.

— Issue a press release to local media that highlights Sen. Lott's upcoming vote on SAFE and the demands of your community for Sen. Lott's support of the bill.

The help of all Mississippi Baptists is vital to the passage of the bill. Sen. Lott needs to hear from the bill's supporters immediately.

A packet of material on SAFE, including a copy of S. 674, is available for the \$3 cost of reproduction and mailing from CAC, P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800.

Jones is executive director, CAC.

Academy and Piney Woods Life School. The facility would not fall under the supervision of the State Department of Corrections.

The Clarke Christian Education Corporation proposed to purchase the property with \$100,000 now and \$900,000 to be raised in a year's time. It would be used for continuing education for ministers, missionaries, and other vocational Christian workers.

Larry Otis, chairman of the Mississippi Baptist Convention Board's committee to make recommendations for the future use of the college, said that all options are still being considered.

Clarke, founded in 1908, closed in 1992 due to financial difficulty and a dwindling enrollment. Since then, various proposals for using the property have been suggested, but nothing finalized. — GH

Around a tiny Caribbean island...

Missionary cruises aboard boat called "Commission"

COLE BAY, St. Maarten (BP) — Tom and Patti Higginbotham go where people are.

And on the Caribbean island of St. Maarten, they don't have to go far.

The Higginbothams are Southern Baptist missionaries on the 37-square-mile island, the smallest in the world to be divided between two governments. Shared by the Netherlands and France, it's known as St. Maarten on the Dutch side, St. Martin on the French.

The missionaries, from Walker, La., live in the community of Cole Bay in Dutch St. Maarten. Every day except Sunday Higginbotham leaves their home just after 7 a.m. and drives over Cay Bay Hill.

He stops at a mountain lookout above Simpson Bay Lagoon, where several hundred pleasure boats dock during the peak tourist season. On clear days, you can see the nearby islands of Saba, St. Eustatius, and St. Kitts.

Sitting inside his car, Higginbotham gazes at the blue-green water.

"THESE PEOPLE ARE a real independent bunch," he says, noting some cruisers live on their boats for several years while sailing around the world. "But when you get warmed up to them, they're real good people."

At 7:30 sharp, he pulls out his VHF radio and greets boaters below: "Good morning, cruisers. Whether you're on a motor yacht or a sailing yacht, welcome to St. Maarten Radio Net. My name is Tom Higginbotham with the boat 'Commission.' I'll be your net controller today."

Higginbotham gives the daily weather report, then asks if any new arrivals want to check in.

The radio crackles. "Good morning, this is 'Elizabeth'... and we're just coming in from the south. We'll probably be here for a couple weeks."

"Glad to meet you here today," Higginbotham answers. "If there's anything we can do for you, we're on the net each morning. We'll be

glad to help you."

Later he will visit the newly arrived sailors in his outboard motor boat, the "Commission." Higginbotham provides newcomers a packet containing tourist brochures, a map of the island, an evangelistic tract, a New Testament, and information on St. Maarten International Baptist Church. The Higginbothams started the congregation in their home.

WHEN THE COUPLE arrived on the island in 1991, they noticed the sailboats from a balcony outside their apartment. In the evenings they and their daughters — Kimberly, almost 10, and Allison, almost 3 — would sometimes watch the boats while sitting by the drawbridge at the lagoon's entry.

"We realized nobody was doing anything to reach these people," said Mrs. Higginbotham.

The missionaries felt God wanted them to try. They started by going to the drawbridge to note which boats were coming in, then providing welcome packets. Higginbotham began a radio network to make friends with cruisers. The couple saved money to buy a motor boat to gain better access.

Higginbotham learns of many arrivals by radio, but sometimes he parks his boat near the drawbridge and watches boats from all over the world enter the lagoon.

I KIND OF FOLLOW them like a shark, trailing them and waiting until they drop an anchor. Baptists are the first people who visit them whenever they come to the island," said Higginbotham, a former petroleum inspector on barges and ships along the Mississippi River.

But the cruisers aren't the only people the Higginbothams reach.

Mrs. Higginbotham has met other internationals by volunteering at an American school attended by children from all over the world, including daughter Kimberly. The missionary teaches music and works in the office.

A STUDENT'S MOTHER

asked her if she and her husband would start a Bible club for children. Every other Saturday the children learn about Jesus at the missionaries' home. Higginbotham leads a Bible lesson; his wife teaches about foreign missions using material produced by Woman's Missionary Union. The activities also include worship, recreation, and crafts.

In the summer the missionaries have led Vacation Bible School on the property of Sheraton's Port de Plaisance resort near their home. Higginbotham docks his boat in the resort's marina beside Simpson Bay Lagoon.

Flags on the boats there represent about as many countries as the worshipers who attend services at St. Maarten International Baptist Church. On any given Sunday, you can find people there from almost every continent. The approximately 15 regular worshipers are Irish, Canadian, Dutch, Indonesian, American, English, Scottish, and South African. They include boaters and other internationals whose jobs have brought them to the island.

ONE REGULAR worshiper, Peter Dixon, lives with his wife Claire and Labrador Toby aboard a catamaran called "Antar." The Dixons left jobs in their native England to sail around the world. Now they live in Simpson Bay Lagoon, working temporary jobs on St. Maarten to earn extra cash.

Higginbotham sometimes boats over to join them for tea around 5 p.m. "Tom's looked after us since we got here," said Dixon, while sipping tea aboard his yacht. "We've found a friend."

The Higginbothams have found making friends has been the best way to share their faith among the diverse mix of people on St. Maarten.

"We have to show people being a Christian doesn't mean our heads are in the clouds or we're removed from everybody," said Mrs. Higginbotham.

"Jesus went where people were. He got dirty and rubbed elbows with them."



MAKING ROUNDS — Aboard an outboard motor boat called "Commission," Southern Baptist missionary Tom Higginbotham makes rounds among sailboats docked in St. Maarten's Simpson Bay Lagoon. Several hundred pleasure boats dock there during the Caribbean island's peak tourist season. Higginbotham has made friends with boaters through a radio network he started after he and his wife Patti moved in 1991 to St. Maarten (known as St. Martin on the French side of the island shared by the Netherlands and France). He also welcomes new arrivals with a packet containing tourist information, a New Testament, evangelistic tract, and information on St. Maarten International Baptist Church. The couple, from Walker, La., started the church in their home as an outreach to St. Maarten's many internationals. (BP photo by Charles Ledford)

Pastors answer survey of what they wish their churches knew

BURLINGTON, N.D. (BP) — Pastors need some time with their families.

That was the response most pastors gave in a 1993 survey conducted by Tammy Kraft, a member of the Burlington (N.D.) Church.

As phrased in her findings of the survey of pastors in North and South Dakota: "A desire for their churches to understand their need for time to spend with their families."

Summarizing other oft-mentioned responses, she noted:

"We need our churches to realize pastors are human and

sometimes need ministered to by their congregations.

"Many pastors are living far away from their families and sometimes need to be included in non-church fun things."

Kraft became concerned for the special needs of pastors' families when a former pastor and wife lost a child.

"I hurt so badly for them," she said, "but I didn't want to bother them because I felt everyone in the church was probably calling and visiting them. I learned later everyone in the congregation also felt that way and no one was contacting them."

Because of the incident, Kraft began to sense ministers and families were very much like their church members but yet had very unique and special needs. Over a period of time, she heard of various accounts in the religious news media voicing her same concerns.

As a result, she conducted a survey of Southern Baptist pastors in the two states.

From the survey, Kraft has prepared a conference designed to help church members discover for themselves how they might support their pastor and family emotionally, physically and spiritually, as well as monetarily.

Before you attend the Southern Baptist Convention, June 14-16, be a part of reaching Orlando for Christ

Cross Over Orlando



HouSETOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

March 24, 1994

HouseTops is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board.

Conference Set for Church Sunday School Directors and Church Outreach Directors

The 1994 Church Sunday School Directors and Church Outreach Directors Seminar has been set for April 15-16, 1994. This is listed in the Mississippi Baptist Diary as the Key Leader Seminar. The program will begin with registration at 6:30 p.m. on Friday and conclude at 12:15 p.m. on Saturday.

The 1993 Key Leader Seminar had a record attendance in the history of this event. Over 100 individuals attended the event.

The 1994 Seminar will incorporate several suggestions from those who came in 1993. There will be a conference for Church Outreach Directors, Church Sunday School Directors with two or more years experience, and Church Sunday School Directors with under two years experience. There will also be more time given for dialogue and discussion.

There will be a \$7.00 registration fee to cover the cost of conference materials. There will also be a Baptist Book Store display. Items for sale at the Book Store display will include outreach materials, Sunday School Director's Handbook, Sunday School planning materials, Worker Enlistment materials, etc.

Those interested in this Seminar should fill out the registration form and return it to the Sunday School Department, P. O. Box 530, Jackson, MS 39205. For a listing of area hotels/motels and/or further information on the seminar, you may call (601) 968-3800, extension 3891.

You will be responsible for supper Friday evening and lunch Saturday. There will be a Continental Breakfast served Saturday. If you are planning to stay in Jackson, you will need to make those arrangements yourself.

Key Leader Seminar for Church Sunday School Directors and Church Outreach Directors

April 15-16, 1994
Baptist Building

| | |
|-----------------------|---|
| Name: | |
| Address: | |
| City, State Zip: | |
| Daytime phone number: | () |
| Church name: | |
| I am the: | <input type="checkbox"/> Church Sunday School Director <input type="checkbox"/> Church Outreach Director |

Registration Opens for 1994 R. A. Camp on April 1

Central Hills Baptist Retreat will begin to receive registrations for Royal Ambassador Camp-1994 on April 1, 1994. The Brotherhood Department of the Mississippi Baptist Convention Board conducts R. A. Camp sessions at Central Hills in Attala County near Kosciusko, Mississippi.

Six week-long resident camp sessions are scheduled for boys in grades 4 - 12 on the following dates:

June 20 - 24, 1994, June 27 - July 1, 1994, July 4 - 8, 1994, July 11 - 15, 1994, July 18 - 22, 1994 and July 25 - 29, 1994.

Two Lad-Dad Weekend Camp sessions are scheduled for boys in grades 1 - 3 and their dads on the following dates: **June 24-25, 1994 and July 8-9, 1994.**

Campers will be guided and cared for by the CHBR professional staff, and the carefully selected college student and high school senior student staff. These will be supported by carefully selected senior adult volunteers and

volunteer counselors who will serve varying lengths of time during the summer.

All campers will participate in activities such as lakeside worship service, flag assemblies, mission emphasis sessions, handicrafts, canoeing on a 16-acre lake, horseback riding on the trail, archery (using 35# recurve bows), tether ball, four-square ball, skit nights, morning watch devotions, Bible study, swimming in a junior olympic pool, camp craft skills instruction, riflery (on a prone position .22 rifle range), a low elements adventure/challenge ropes course, field games, and a campfire worship service. All of these activities will be led by the CHBR staff.

Registration forms are available from each Baptist Association office in Mississippi. They are available from the Central Hills Baptist Retreat; P. O. Box 723; Kosciusko, MS 39090-0723; (601)289-9730. They are also available from the Brotherhood Department, MBCB; P.O. Box 530; Jackson, MS 39205-0530; (601)968-3800.

Photocopies may be made of a form to provide additional copies for your church.

NOTES:

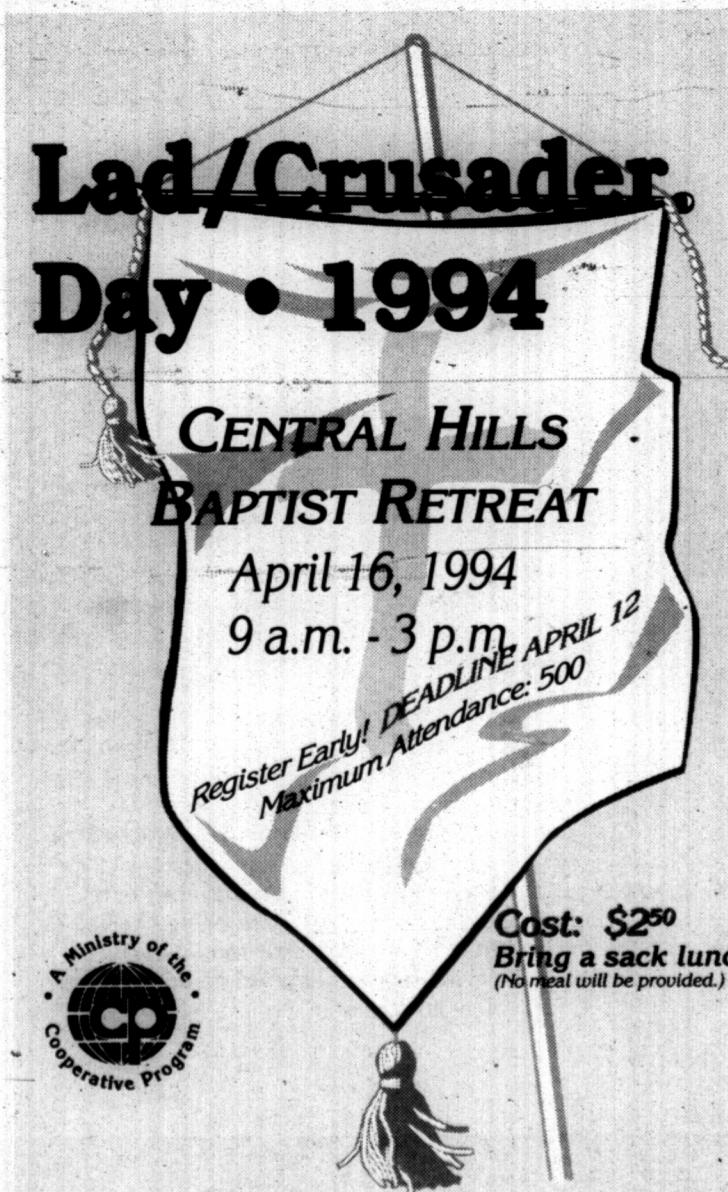
There will be overnight camping available for a limited number of groups. Each group would have to supply its own equipment and meals. We must know by April 4, however, if you plan to camp so necessary arrangements can be made. Additional cost will be \$1 per person. Arrangements can be made through Rev. Dan West, Manager of Central Hills, P. O. Box 723, Kosciusko, MS 39090, phone 289-9730.

-----Registration Form-----

| |
|--|
| Church _____ |
| Association _____ |
| Church Address _____ |
| Church Phone _____ |
| City _____ |
| Zip _____ |
| Leader _____ |
| Leader's address _____ |
| City _____ |
| Zip _____ |
| Leader's Phone No. (During the Day) _____ |
| Registration Fee Enclosed: \$2.50 x _____ |
| (total number attending) = \$ _____ |
| (Registration fee includes limited supplemental insurance, drinks, and facility costs) |
| Make checks payable to: Mississippi Baptist Convention Board |

MAIL TO: CRUSADER DAY

Brotherhood Department
P. O. Box 530, Jackson, MS 39205-0530
(Phone 968-3800)



pray this day....

April 1-12, 1994

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|---|---|---|---|---|--|
| Springtime | | | | | | |
| | | | | | | |
| for your legislators who feel a lot of pressure we do not always know about, in session and out of session | for many in the medical and dental professions who do volunteer work with those who need them, not only in overseas projects, but here in our state | for members of the Baptist Nursing Fellowship who constantly have projects going to help and to witness | for folks who work at the Baptist Building | for revivals going on in your town and area | that the children at the Children's Village will feel the love of Christian friends as they wear the lovely new clothes provided for them | for workers and volunteers at Crestwood Center in Jackson who minister every day through meeting needs of clothes and food |
| 3 | 4 | 5 | 6 | 7 | 1 | 2 |
| for use of the 1-800-787-PRAY number - a Mississippi prayer need is placed on this line each Tuesday and each Friday | that people who call for the prayer needs will leave their prayer requests | that folks who have not yet given to the Annie Armstrong Easter Offering (for home missions) will give soon | PRAYER MINISTRY OFFICE <i>P. O. Box 530</i> <i>Jackson, MS 39205-0530</i> <i>Phone: 968-3800, Ext. 3904</i> MISSISSIPPI PRAYERLINE 1-800-787-PRAY | | | |
| 10 | 11 | 12 | | | | 9 |

~~~~~  
**Blue Mountain**  
**YOUNG MUSICIAN CAMP**  
**Blue Mountain College**  
**July 25 - 29**

A music camp for children who have completed grades 4, 5, and 6.



Guest Conductor:  
**DON ODOM**  
 Florida Baptist  
 Theological College  
 Graceville, Fla.

Young Musician camps are very special and enjoyable camps for children. They include choral rehearsals to prepare for a concert on the last evening, worship services each day, music classes, and free time activities. The theme this year is **The Message Is Love** which centers on the life and ministry of Jesus. There are also some classes planned around this theme.

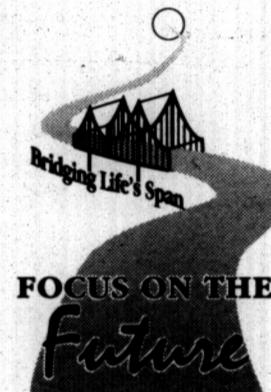
Cost is \$89.00 for the week, plus the music. For more information, call the Church Music Department, Mississippi Baptist Convention Board, (601) 968-3800, ext. 3867.

**BUILDING BRIDGES  
 BETWEEN  
 GENERATIONS**

*by Hazel Morris, Associate Professor Southwestern Baptist Theological Seminary*

- I. Intergenerational Christian Education
- II. Purposes
  1. To put children in touch with persons of mature faith.
  2. To put persons of mature faith in touch with children.
  3. To create new perceptions of individuals when they are viewed apart from their age-level group or family unit (a person is viewed for who she/he is—not as someone's wife or younger brother or daughter).
  4. To increase communication between church family members.
  5. To give persons geographically distant from their own family members the chance to be a part of an extended family.
  6. To follow a biblical model for children's involvement within the worshipping community.
  7. To serve as a channel of memory and hope for a congregation.

- III. General guidelines for Planning Multi-age Level Gatherings
  1. Small groups are a way of getting to know a few people better.
  2. Because people of all ages learn in a variety of ways, use multiple methods of teaching.
    - a. Children think literally; adults abstractly.
    - b. Youth may feel like they're being "Talked down to" if things appear too childish.
    - c. Adults may be less eager to do art and other creative activities.



**FOCUS ON THE**  
*Future*

3. Adults may find themselves in a more vulnerable position when they notice that children are generally less inhibited about giving responses.
4. Adults can develop a habit of listening openly and carefully to children and youth; children and youth can demonstrate respect for adults through listening to their stories.
5. Simply because someone is older doesn't mean that person has more biblical knowledge and skills than someone younger; in fact, some older children may be more eager and quick to give answers. (This may threaten some adults.)
6. Some children and youth may have more experiences in missions and care giving to those outside the church family than some adults. (They may be less fearful of nursing homes or less inhibited in a different economic situation.)
7. Activities need full support of the pastor, age-level ministers and committees.

**IV. Intergenerational Activities**

1. May be developed in any area of church life—missions, worship, Bible study, discipleship.
2. May vary in size from two people (Faithful Friends) to the whole congregation (Worship).
3. May be formal (Christmas Eve service) or informal (Christmas caroling or church picnic).
4. May be planned according to emphasis of liturgical church year and calendar year (work and vacation times) (holidays and seasons).
5. May be incorporated into existing programs
  - a. Grandparents in Sunday School
  - b. Vacation Bible School
  - c. Camps and retreats

**V. Remember**

1. A church doesn't always have to plan something new, but recognize the potential for transforming existing gatherings (programs, activities, services) into times of intergenerational learning in community.
2. Home worship could also be considered intergenerational.

# Summer at Gulfshore it's not too early!

## Gulfshore Schedule 1994

|                         |                                                                                      |
|-------------------------|--------------------------------------------------------------------------------------|
| <b>May 16-18</b>        | I Senior Adult Conference (DT)                                                       |
| <b>May 19-21</b>        | II Senior Adult Conference (DT)                                                      |
| <b>May 23-27</b>        | III Senior Adult Conference (DT)                                                     |
| <b>May 28-30</b>        | Single Adult Conference (DT)                                                         |
| <b>May 30-June 3</b>    | I Youth Conference (MBCB)                                                            |
| <b>June 3-7</b>         | II Youth Conference (MBCB)                                                           |
| <b>June 7-11</b>        | III Youth Conference (MBCB)                                                          |
| <b>June 13-17</b>       | IV Youth Conference (MBCB)                                                           |
| <b>June 17-21</b>       | V Youth Conference (MBCB)                                                            |
| <b>June 21-25</b>       | VI Youth Conference (MBCB)                                                           |
| <b>June 27-July 1</b>   | Young Musicians Conference (CM)                                                      |
| <b>July 4-7</b>         | Family Enrichment Conference (DT)                                                    |
| <b>July 7-9</b>         | I GROWING CHURCHES FOR TOMORROW: A Conference for Training All Church Leaders (MBCB) |
| <b>July 9-13</b>        | HeartSong '94 (Youth Music Conf.) (CM)                                               |
| <b>July 14-16</b>       | II GROWING CHURCHES FOR TOMORROW                                                     |
| <b>July 16-21</b>       | I Centrifuge BSSB                                                                    |
| <b>July 21-23</b>       | Music Leadership Conference (CM)                                                     |
| <b>July 23-28</b>       | II Centrifuge (BSSB)                                                                 |
| <b>July 28-30</b>       | III GROWING CHURCHES FOR TOMORROW                                                    |
| <b>July 30-August 4</b> | III Centrifuge                                                                       |
| <b>August 4-6</b>       | IV GROWING CHURCHES FOR TOMORROW                                                     |

### ACCOMMODATION RATES AND MEALS

1. **"A" Unit and "C" Unit** (*All air-conditioned/private bath*)
  - Rates are quoted for age twelve (12) and up.
  - Rates include room and linens.
  - Rates quoted DO NOT INCLUDE MEALS. Children two (2) through eleven (11) are charged half the adult rate (*Parents must be in attendance*). Children under two (2) are charged \$1.00 per night.
  - **"A" Unit**-2 beds—2 adults \$19.25 per person per day.
  - **"C" Unit**-8 beds—2-4 adults \$16.25 per person per day.
2. **"B" Unit** - Efficiency Apartment (*All air-conditioned/private bath*)
  - 6 efficiency apartments are available for families until 30 days prior to conference, then units may be used according to need as determined by Gulfshore management.
  - Rates quoted DO NOT INCLUDE MEALS.
  - Rates include linens, silver, and utensils.
  - Persons in "B" units may purchase a conference or individual meal ticket at rates quoted under "Meals."
3. **"B" Unit**-4 beds
 

|                       |                             |
|-----------------------|-----------------------------|
| 2 adults .....        | \$19.90 per person per day. |
| 3 adults .....        | \$18.55 per person per day. |
| 4 adults .....        | \$17.25 per person per day. |
| Children (2-11) ..... | 1/2 adult rate per day.     |
3. **"C" Units** -Leadership Events: Families (with both parents in attendance) may utilize a special rate for Family Week, Music, and the "Growing Churches" Conferences. This special plan allows children (thru 12th grade) to stay

in these units with their parents for \$2.50 per child per night plus regular meal rate, based on age. Children under two (2) \$1.00 per night.

### 4. MEALS

Persons staying in efficiency apartments, using RV sites or commuting, may purchase a conference meal ticket or individual meal tickets at the registration desk.

- No credit can be given for meals missed.

### • Meal costs are as follows:

|                     |         |
|---------------------|---------|
| • Breakfast.....    | \$ 4.55 |
| • Lunch.....        | \$ 5.65 |
| • Supper .....      | \$ 5.65 |
| • Daily total ..... | \$15.85 |

### RESERVATIONS FOR SUMMER CONFERENCES

Reservation requests are accepted by mail only. In-state requests must be postmarked MARCH 1 or later. Out-of-state requests must be postmarked APRIL 15 or later. Requests postmarked before these dates will be returned. Reservation requests by telephone cannot be accepted.

### DEPOSIT

Reservation requests must be accompanied by a deposit of \$30.00 per person, age 2 and up, or \$60.00 per family unit. The deposit applies toward the total conference cost.

For further information contact Frank Simmons, 100 First Street, Pass Christian, MS 39571-3299; phone 601/452-7261.

\* For Centrifuge information and reservations, call 615/251-2713 or write CENTRIFUGE, P.O. Box 24001, Nashville, TN 37202.

# MISSISSIPPI CHURCH FACILITIES WORKSHOP

April 12, 1994  
RIDGECREST BAPTIST CHURCH  
Madison, Mississippi  
7469 Old Canton Road

### PROGRAM HIGHLIGHTS

- \* How to organize your people for a building program
- \* Expert presentations on Master Planning and role of space in church growth
- \* Planning for unique needs of worship and education
- \* Personalized consultation for the unique programs of your church

- \* Fund raising and financing
- \* Workshops for specialized situations
- \* Choose your workshop schedule
- \* VENDORS OF CHURCH FURNISHINGS AND SERVICES

### SCHEDULE

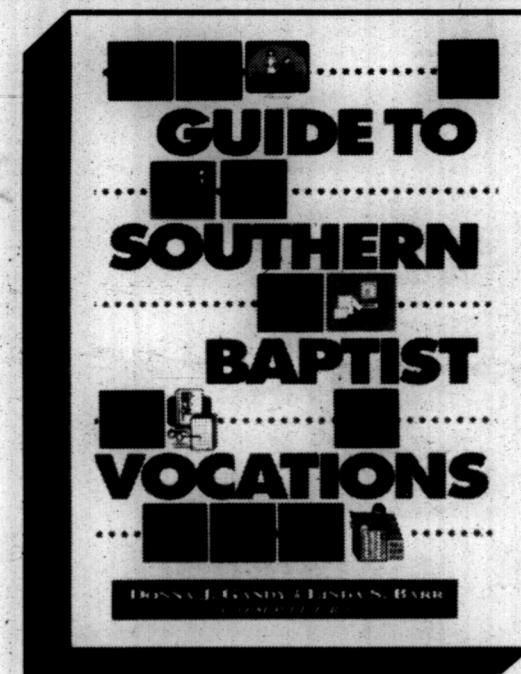
8:30 a.m. - REGISTRATION  
8:45 a.m. - WELCOME  
9:00 a.m. - noon - WORKSHOPS  
noon - 1:00 p.m. - LUNCH AT THE CHURCH  
1:00 - 3:15 p.m. - WORKSHOPS  
3:15 p.m. - APPOINTMENTS scheduled at conclusion of workshop (For appointment with program personnel, call Matt Buckles.)

**FEE** - \$10.00 per person  
(fee includes lunch)

**REGISTRATION** - To register please contact Matt Buckles or Vonda Clover at (601) 968-3800

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Several free copies of a book are available entitled *Guide to Southern Baptist Vocations*.

The book lists more than 30 vocations in Southern Baptist life and has articles on the meaning of calling, entering the ministry, bivocational volunteer opportunities, and choosing a college or seminary.

These are available to churches which request copies as long as copies last.

Write or call Matt Buckles, Church Administration-Pastoral Ministries Department, P. O. Box 530, Jackson, MS 39205, phone 968-3800, ext. 3905.

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Order Form



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You have permission to copy drill paks. You will need one drill pak for every 12 participants.

Mail the form below to: **Discipleship & Family Ministry Department**, P. O. Box 530, Jackson MS 39205

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Order Form

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Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Children's Associational Bible Drill Pak

Youth Associational Bible Drill Pak

## GOD'S WAY = MY WAY



### Kids in Discipleship

Two opportunities to get complete information about this brand new club for children in grades 1-6 will be offered Thursday, May 12, at the Hinds-Madison Baptist Association office, 6530 Dogwood View Pkwy., Jackson. David Morrow, Children and Preschool Specialist with the Baptist Sunday School Board, will lead both the morning and the evening session. These two conferences will repeat the same information, once in the morning and once in the evening. The morning session will be from 9:30 until 12 noon with a snack lunch to follow. The evening training will be offered from 6:30 until 9 with a snack supper preceding the training at 6.

The cost for the conference is \$5 per person if postmarked before Wednesday, May 4. Late regis-

**CHURCH DRILL**  
Bible Drill Pak  
Order Form

The Church Drill Pak includes detailed instructions on how to call the church drill, how to prepare for conducting the drill, judging sheets, instructions to judges, the printed calls for the Church Drill, alternate calls and get-acquainted drill, numbers, and the registration form to be returned to our office.

Mail the form below to: **Discipleship & Family Ministry Department**, P. O. Box 530, Jackson MS 39205

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Order Form

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Name of Bible Drill Leader \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Daytime phone number (\_\_\_\_) \_\_\_\_\_

Children's Church Bible Drill Pak

Youth Church Bible Drill Pak

You have permission to make copies of the Church Drill Paks if you have more than 12 drillers.

stration, after May 4, will be \$7.50 per person. Registration should include the name of each conference, the name of the church, the conference session to be attended (morning or afternoon), and a registration check payable to the Mississippi Baptist Convention Board.

**TEAMKID**

Introduction and Leadership Conference  
with David Morrow  
at Hinds/Madison Baptist Association office

May 12, 1994

Name \_\_\_\_\_

Church \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Check one:

- A.M. Conference
- P.M. Conference

Amount of Check to Mississippi Baptist Convention Board sent with registration: \_\_\_\_\_  
(\$5.00 before May 4 and

\$7.50 after May 4)

Mail your registration form to:

Don Hicks, Discipleship and Family Ministry Department  
P.O. Box 530, Jackson, MS 39205

## MULTIHOUSING MINISTRY CONFERENCE

April 30, 1994

9:00 a.m. - noon

Hinds-Madison  
Baptist Association Building  
6530 Dogwood View Parkway  
Jackson, Mississippi 39213

### "OUR MULTIHOUSING MISSION FIELD"

Led by:

Vivian Hite  
Multihousing Consultant  
Missouri Baptist Convention

This is an introductory how-to conference open to any who are interested in learning about this ministry.

To register or receive more information about the conference, write or call  
Hinds-Madison Baptist Association  
(601)362 8676.

For additional information about ministry to the diverse needs of multihousing residents, contact Neron Smith, State Consultant, Missions Extension and Associational Administration, MBCB: 968-3800, Ext. 3961.

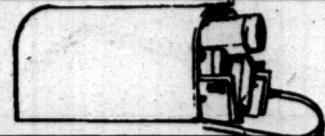


### MISSISSIPPI BAPTISTS

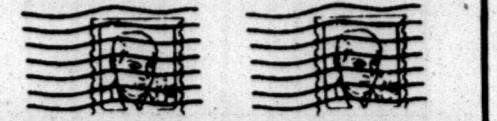
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# Letters to the editor



## Bible's authority key

Editor:

The authority of Scripture is critical to missions.

For a moment, imagine yourself entering an area where there has been no previous knowledge of Jesus Christ, no radio, no television, absolutely no idea of who Jesus is nor what he has done. You begin to share but it is not long before your audience is asking about the source of your knowledge. At this point, you must explain how God's redemptive plan is outlined in a divinely inspired book, and because of that book's divine nature, its authority is above all other books, beliefs, prophets, etc.

As a Southern Baptist missionary in Africa, my conviction is that the Bible is the very breath of God.

Recently you had an individual make this comment: "If a seminary professor had made the statement Dr. Criswell made about the infallible Bible being the foundation of our faith, he or she would likely already have been dismissed from his or her seminary position for heresy." If that be the case, then my position may be in trouble because I am in agreement. In the Bible alone we are able to learn of God's redemptive plan and under the guidance of the Holy Spirit we are able to embrace it into our lives.

John Calvin said, "Our wisdom ought to be nothing else than to embrace with humble teachability and at least without finding fault, whatever is taught in sacred Scripture."

James Boice said, "To know God we must be taught from the Bible by the Holy Spirit. It is only

then that a full awareness of the nature of the Bible and its authority is borne home upon our minds and hearts, and we find ourselves taking a firm stand upon that cherished revelation. Our pastors here in Zimbabwe know that these words are crucial to a sermon: *"Bhaibheri rinoti,"* the Bible says.

What do you know that has not come from Scripture?

Jeffrey R. Parker, missionary  
Harare, Zimbabwe

## Return "tainted" funds

Editor:

The Cooperative Baptist Fellowship has been making Baptist news in recent months, not related to the many exciting things happening in the Fellowship, but tied instead to things being said about us by trustees of Southern Baptist Convention boards and institutions.

Southern Baptists are entitled to know how much "CBF money" has been put into SBC institutions. Since the Fellowship was organized in May 1991, many Southern Baptist churches and individuals have chosen to support some SBC causes, especially the Foreign and Home Mission boards and the seminaries, through the Fellowship. During this time, more than \$8,773,000 has been channeled to SBC agencies and institutions through the Fellowship. A detailed account of CBF's stewardship of these gifts is readily available from our offices in Atlanta.

Of late, however, trustees of SBC institutions have discussed openly whether or not they will continue to receive money from CBF. One trustee called the gifts sent through the Fellowship "taint-

ed money." We believe if trustees want to declare the gifts of these Baptists "tainted" and decide to refuse their money, that's the trustees' business. But they should stop saying unkind things about the Fellowship and those persons who have given to their institutions through CBF. Furthermore, if the money sent through Atlanta is somehow "tainted" in 1994, then it must also have been tainted in 1993 and 1992 and 1991. If trustees want to refuse "tainted" gifts, then we would respectfully request that they return all of the funds which have been sent to the SBC through the Fellowship since 1991. While they go about their business of firing seminary presidents and making judgments about tainted money, those gifts can be put to good use in support of the Fellowship's vision of global missions, theological education, other cooperative ventures among free and faithful Baptists.

Hardy Clemons, moderator  
Cooperative Baptist Fellowship  
Atlanta, Ga.

## Pastor is not CEO

Editor:

"What, therefore, God hath joined together, let not man put asunder." How many times have we used these words to emphasize the divine leading of God concerning the placement of couples together? We will preach until we are foaming at the mouth about the evil influences that cause God's unions to separate. And, at the same time, have the gall to go to a fellow ministerial staff member and tell them that they are fired — a fellow staff member that God has placed in a particular place of service!

Certainly a marriage is supposed to be for life, and service to a particular church is subject to change through God's leadership. The point is that God opens doors for service in certain churches, and it should be him who leads elsewhere. When a pastor wants to be the "boss," in the name of "leadership," or wants the right to fire people, he is taking the leadership away from God and replacing it with his own ego.

Jesus knew what Judas was going to do, but did not even "fire" him. Jesus let Judas end things in God's plan. God forgive the egotistical pastor who wants the power to fire other staff ministers, and God forgive the churches who would call such a person and give him the authority to uproot other ministers for no ungodly reason.

Lest we forget, the pastor is not the CEO of a corporation. He is a fellow servant with the other staff ministers and with the people. We are all called to serve.

J.E. Sims  
Columbus

## Church, widow grieve

Editor:

On Thursday morning, Jan. 27, I got a frantic phone call from a lady in our church, saying that her husband Jack had been shot and that he was lying on the floor and wasn't moving. Two young men had broken into their home, while Evon Thornton (the woman) was there, and she called her husband at work. Evon locked herself in a closet and her husband came in the back door which had been kicked in by the two burglars. He saw the men and asked them what they were doing. Then Evon said she heard a shot. She saw one of the men driving away. She then found her husband lying on the floor with a chest wound. She tried to do CPR, then she called the ambulance.

I called my husband (Sharber Smith, pastor of Shady Grove First Church, Heidelberg) at a Mobile, Ala., hospital, and told him the sad news. I was then told the sad news that Jack was not alive. We tried to comfort Evon, along with Stanley Doggett, who went with us to the school to tell her three children (ages 16, 14, and 9).

Jack Thornton was the type of deacon every pastor dreams about. He prayed with my husband along with the other three deacons every Sunday morning before the worship service. When church was over, he turned out the lights, turned off the heat or air conditioning, picked up papers off the pews, carried out the garbage, worked in the kitchen, and did any other cleaning up. He tried to prevent problems from happening at the church. Jack had the gift of giving and was always generous to visiting evangelists and singing groups. He was also our Sunday School director. Our church really, really misses him.

Since all of this happened, Evon has wanted to do something

to turn this tragedy into a triumph and do something that would be a witness for Jesus.

Please pray for Jack's widow Evon and three children: Shaun, Shae, and Shanna.

Sally Smith  
Heidelberg

## Young toed party line

Editor:

Fourteen years ago the preaching of Ed Young was among the more influential factors in my development as a young Christian. Later, as I committed my life to the service of Christ and his church on a vocational basis, I had a strong desire to emulate the unflinching integrity in ministry that I heard being prescribed from the pulpits of men like Ed Young, and others who now occupy the institutional boards and higher positions of leadership within our denomination.

That was 14 years ago. Times change, people change, and life goes on. Over the years I've come to learn that slogans and shibboleths can be effectively used to create an illusion of integrity. I've also learned that preachers and religious institutions are worthy of respect only to the extent that they are willing to demonstrate the principles and ideals they claim to represent.

In fairness to Young, I understand that an SBC president has little control over the actions of a duly-appointed board of trustees like the one currently existing at Southwestern Seminary. But in light of the reprehensible rationale and activities which led to the recent dismissal of Russell Dilday as president of that institution, I cannot understand the lack of intestinal fortitude that would cause an SBC president to maintain the "party line" rather than decry the hypocritical nature of such activities.

Nowhere in the New Testament can I find an example of Jesus Christ elevating the value of an institution above the value of individual human beings.

C. Scott Shaver, pastor  
Rawls Springs Church  
Hattiesburg

## Hymnal editor Forbis sets retirement

NASHVILLE (BP) — Wesley L. Forbis, director of the Baptist Sunday School Board's Church Music Ministries Department and editor of *The Baptist Hymnal*, 1991 edition, has announced his intention to take early retirement from the board, effective June 1.

He came to the board in 1981 and will have completed 13 years in leading the department that provides church music services and materials.

## Beeson Divinity School presents

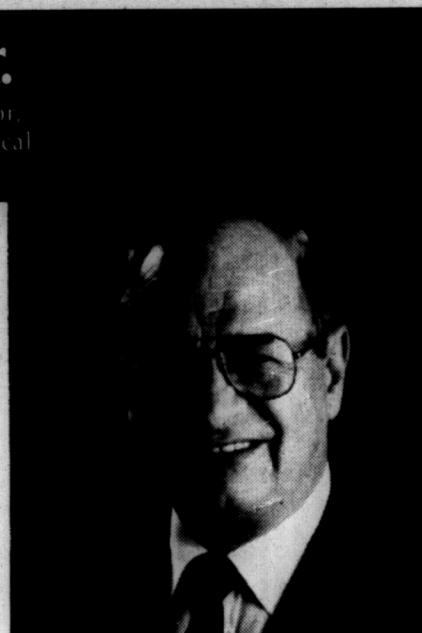
### Dr. Walter C. Kaiser, Jr.

Colman M. Mockler Chair of Old Testament, and Director,  
Biblical Foundation for Ethics, Gordon-Conwell Theological  
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# Just for the Record



**The Gospel Messengers** will observe their 25th anniversary this year. Singing out of Florence, the group has appeared in hundreds of concerts across the South.

## Missionary News

**Mary Jo Stewart**, missionary to Kenya, is on the field (address: P.O. Box 30405, Nairobi, Kenya). She is a native of Caesar.

**Jason and Susan Carlisle**, missionaries to Uruguay, are in the States (address: First Baptist Church, 4138 Main, Zachary, LA 70791). He was born in Texas and grew up in Montevideo, Uruguay, where his parents served as missionaries. She is the former Susan Langston of Jackson.

Clifton and Cathy Curtis,

missionaries to Burkina Faso, are on the field (address: BP 130 Tenkodogo, Burkina Faso). He was born in Greenwood and she, the former Cathy Pratt, in Batesville. Both consider Winona their hometown.

**Danny and Libby Panter**, Baptist representatives to Eastern Europe, are on the field (address: Krauskopfallee 39, 65388 Wiesbaden-Gerolben, Germany). He is a native of Passaic, and she is the former Libby Wallace of Jackson.

## Revival Dates

**Glade, Laurel**: March 27-30; 11 a.m. and 7 p.m.; Roy Myers, Meadville, evangelist; Boyd Tweedy, music; Mike Thompson, pastor.

**Terry Road, Jackson**: March 27-30; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Marty Wilson, pastor, Lakeview Church, Leland, evangelist; James Netherland, Terry Road Church, music.

**First Church, Kosciusko**: March 27-30; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., noon and 7 p.m.; evangelists will be Mike Gilchrist and Steve Sharp of Shreveport, La.; Barry C. Corbett, pastor.

**Walnut Grove, Walnut Grove**: March 27-30; Sunday, services start at 10:30 a.m., fellowship meal after services, and 6 p.m.; Mon.-Wed., 7 p.m.; William F. Warren Jr., professor of New Testament and Greek at New Orleans Seminary and a former missionary to Colombia, evangelist; John H. Pace Jr., pastor.

**Beulah, Inverness**: March 27-30; services, 7 p.m.; Morris Jones, Winona, evangelist; John Carpenter, Inverness, music; Robert

Ragland, pastor.

**First, Yazoo City**: March 27-30; Sunday, 11 a.m. and 6 p.m., featuring the Lord's Supper and tableau of "The Last Supper," a painting by Leonardo da Vinci; Mon.-Wed., 7 a.m. and 7 p.m.; Jimmy D. Porter, McComb, evangelist; R.L. and Beth Sigrest, Yazoo City, music; David Raddin, pastor.

**New Zion, Crystal Springs**: April 10-13; 7 p.m.; Bobby Williamson, Brandon, evangelist; Barry Pounds, Baton Rouge, La., music; Leroy J. Brewer Jr., pastor.

**Midway, Vardaman**: April 17-20; 7 p.m. each evening; Dwight Brown, Big Creek, evangelist; Chuck Shumaker, pastor.

**First, Polkville (Smith)**: March 27-30; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Danny Lanier, Little Rock, evangelist; Gene Reister, Jackson, music; Fred Fowler, pastor.

**Cash (Scott)**: March 27-30; Sunday, 10:45 a.m. and 1 p.m.; Mon.-Wed., 7 p.m.; Tom Fox Bethlehem (Scott), evangelist; Tim Beemon, music; Bob Smith, pastor.

**First Church, Winona**, exceeded its Annie Armstrong Offering goal of \$8,000 on March 6. Total amount given was \$8,403. John L. Walker is pastor.

**Rolling Creek Church**, Quitman, will present the musical drama, "The Victor," Saturday, March 26 at 6 p.m. and Sunday, March 27 at 7 p.m.

**First Church, Pearl**, will present "God So Loved the World," a passion play, by Camp Kirkland and Tom Fettke, on April 2 and 3 at 7 p.m. For ticket information, call (601) 939-4476.

## Homecomings

**Trinity, Pearl**: March 27; 11 a.m. service; covered dish in fellowship hall at noon; 2 p.m. singing; David Manasco, Lavaca, Ala., guest speaker; Gates of Heaven, music; Kenny Goff, pastor.

## Clarke College sets homecoming

The Clarke College campus in Newton will once again resound with voices as former students, faculty, staff, and friends of the former Mississippi Baptist junior college converge on the campus for a homecoming on Saturday, May 14. All persons who live with the spirit of Clarke College in their lives are encouraged to be a part of this event.

Homecoming will begin with registration/continental breakfast at 9 a.m. The program will begin at 10:15 a.m. in the former Lott Fine Arts Building. Tim Johnson (Clarke alumnus), now of Pocahontas, Ark., will lead in inspiration. Cliff Estes, of Shreveport, La., and former pastor of Calvary Church in Newton, will bring the message.

For information, call Rickey McKay, (601) 563-3984.

## SWBTS

From page 3

— **Mississippi pastor Frank Pollard**, chairman of a committee to solicit alumni support for the seminary's \$36 million Vision for Excellence fund-raising campaign, notified the seminary he could not "in good conscience" be involved in raising money for the school at present.

Pollard, himself a former seminary president and longtime Southwestern supporter, said he is "not stomping out forever" but feels "it is not a good time to be asking for gifts from Southwestern alumni."

"I am personally hurting because a friend I loved has been wronged, the seminary abused, and the denomination once again embarrassed," said Pollard, pastor of First Baptist, Jackson.

Earlier, aerobics doctor and author Kenneth Cooper resigned his lifetime membership on Southwestern's advisory council, resigned as chairman of the council's "Vision for Excellence" effort, and cancelled his \$30,000 pledge to the campaign. Cooper said at least 10 other council members have resigned.

A group of Southwestern alumni in Louisiana called for the 26 trustees who voted for Dilday's firing to resign or be dismissed. The group, which included three former Southwestern faculty members, called the firing "malevolent, vicious, vindictive, blatantly political, and unjustified." Noting that Louisiana is home to 881 Southwestern alumni and almost 100 current students, the group urged all alumni to write trustees to express their outrage at the "oppressive act of injustice."

Many Baptist churches likewise passed resolutions protesting the firing. One was First Church, Carrollton, Texas, where Southwestern trustee and Dilday supporter Wayne Allen is pastor. Unless Dilday is reinstated, the church — which gave \$236,000 to the SBC Cooperative Program in 1993 — "may be forced to a designation of those Cooperative Pro-

gram dollars," the resolution said. To fail to take such action in protest of the trustees' firing "would be to condone their conduct," the resolution stated.

— Southwestern students, who were on spring break March 14-18, met March 21 to decide what response to make to the firing. No one anticipates a mass exodus of Southwestern students or faculty.

Not everyone sounded a negative note, however.

— Trustee secretary T. Bob Davis of Dallas, who voted against Dilday, said Southwestern's "best days are just around the corner. It's a corner, yes, but it's just a corner." He said Southwestern will find a new president who has "great academic credentials, great leadership skill, and has the pulse of the future of the Southern Baptist Convention."

— Dallas pastor Jack Graham, whose parishioners include adversaries Davis and Kenneth Cooper, noted Dilday is a personal friend and "a gentleman with a Christ-like spirit," but he added Dilday and the trustees were in an "adversarial relationship ... which took a natural course in the termination of the president."

Graham, pastor of Prestonwood Church — one of the SBC's largest — acknowledged his support of the "conservative resurgence" in the SBC and affirmed the denomination's new direction. Graham preached the campus revival at Southwestern last spring.

Warner is editor, Associated Baptist Press. This story includes information from the Texas BAPTIST STANDARD and the Fort Worth STAR-TELEGRAM.

## Circuit Rider Records



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## Names in the News



Purser Bush Day was held at First Church, Terry, during worship services. Bush was born on Oct. 28, 1908, licensed to the ministry on Aug. 21, 1937, ordained on Dec. 24, 1939, and married Florence Inez Myers on Dec. 31, 1932. He served as pastor of 11 churches and interim at three churches in Mississippi. An afternoon reception was held at their home. Pictured from left are daughter, Elizabeth Ann Bush Copeland; sons, Donald Bush; James Bush, and Robert Bush; front row, Mr. and Mrs. Bush.

Retired Southern Baptist missionary Mary Hazel Moon, 71, who served in Brazil 38 years, died of cancer March 10 at her home in Huntsville, Ala. Moon, the former Mary Hazel Ford from Auburn, Ala., and her husband, Loyd, from

Gurley, Ala., were appointed missionaries to Brazil in 1951 by the Foreign Mission Board.

Olan Smith is available for supply. His address is Rt. 4, Box 19, Eupora, MS 39744.

## Staff Changes

Centreville Church, Centreville, has called Willis H. "Bill" Broadwater as pastor. His previous place of service was Riverview Church, Alexandria, La. He was graduated from New Orleans Seminary in 1982 with a degree in Broadwater



pastoral ministries and from Louisiana College in 1992 with a B.A. in religion and a minor in psychology.

Salem Church, Collins, has called Joe Crout as pastor effective Jan. 23. A native of Raleigh, he received his education at the

University of Southern Mississippi and New Orleans Seminary. His previous place of service was Kilmichael Church, Kilmichael.

Michael Memorial Church, Gulfport, has called Matt Smith as minister of students. He is presently a student at Mobile University, and is a member at First Church, Enterprise, Ala. D. Craig Conner is pastor of Michael Memorial Church.

Meadville Church, Meadville, has called Chuck McMinn as minister of music and activities effective March 7. A native of Itta Bena, he received his education at Holmes Community College and Delta State University. His previous place of service was First Church, Lexington.



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Free Admission — A Love Offering will be taken  
Call 939-6282 for more information  
Bobby Williamson, pastor

Thursday, March 24, 1994

BAPTIST RECORD PAGE 9

## Decreased income means HMB budget cuts in 1995

ATLANTA (BP) — The Home Mission Board is projecting a 1995 budget that is 6% less than this year's budget, requiring reductions in missions projects and personnel, officials said.

"The revenue flow has just not caught up with the costs," said Ernest Kelley, HMB executive vice president for planning and finance.

The estimated income from all sources in 1995 is \$4.1 million less than 1994's total budgeted income, Kelley said. Much of the reduction reflects a decrease in surplus funds carried over from previous years, he said.

President Larry Lewis said the cuts must come both at the Atlanta office and in cooperative missions funding with state Baptist conventions. "We're all going to have to bear that burden."

Reductions initially will target unfilled positions and projects that are low on the priority list, Lewis said. "To me, taking money from missionaries and congregational support funds will be my absolute last choice."

Nevertheless, HMB officials said they are not optimistic all cuts can be made without eliminating some filled positions.

Lewis said all options will be explored and HMB planners will negotiate reductions with state officials. "Nothing will be done unilaterally from Atlanta. Everything will be done cooperatively."

He repeated his call for Southern Baptists to redouble their efforts in support of the 1994 Annie Armstrong Easter Offering. "If the home missions offering this year is significantly above our projections, we can considerably reduce the impact of these budget reductions for next year."

Kelley said some state officials have asked if the reduction is

linked to the cost of the new HMB office building, but he said there is no connection.

"There is nothing in the budget having to do with the new building," he said. "If we were staying where we are for eternity, we would still have a budget problem."

The board sold its property in Midtown Atlanta for \$14.5 million in 1990 and is renting the

buildings until the new location is finished in spring 1995.

The remainder of the estimated \$19.9 million cost is to come from the following sources: \$2.3 million from HMB reserve accounts, \$150,000 from the Southern Baptist Convention capital fund, and \$3 million from a capital fund-raising campaign, said Danny Moore, director of the board's business division.

## SEBTS celebrates \$1 mil anonymous endowment

WAKE FOREST, N.C. (BP) — Southeastern Seminary trustees, during their annual spring meeting March 14-15, voted to establish a chair of evangelism, approved curriculum changes adopted by the seminary's faculty, and formed a committee to study the feasibility of offering undergraduate courses at the seminary.

Board chairman Ned Mathews, pastor of Parkwood Church, Charlotte, N.C., read a letter from the donors whose gift will sustain the chair of evangelism. The donors, who wish to remain anonymous, expressed gratitude for Southeastern's evangelistic emphasis and commitment to the authority of Scripture.

A paragraph in the letter asked Southeastern President Paige Patterson to "continue to keep the school solidly on the inerrant Word of God" and expressed confidence Patterson always would emphasize "the priority of winning souls to Christ."

Trustees voted to establish the chair in response to the \$1 million commitment and in honor of Southern Baptist evangelist Bailey Smith.

## LifeAnswers

Ron Mumbower, Ed.D.  
Minister of Counseling  
First Church, Jackson



As I pray and ask God for something I hesitate, thinking I ask too much. How much is too much?

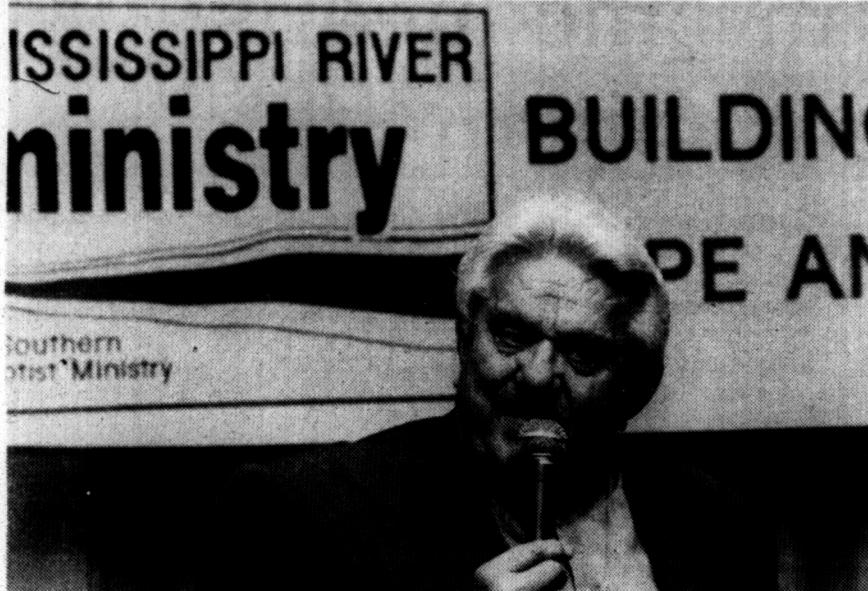
God continually encourages us through Scripture to come to him with our wants and needs. We must realize that God is not like us; he does not get bored with our requests. He is a loving father who not only wants to hear our requests, but wants to fellowship with us. Think of the simple "five fingers of prayer." Your thumb represents praise for God's faithfulness, availability, and love. The index finger represents thanksgiving for what God has done. The third finger is confession for forgiveness of our sins. The ring finger represents intercession, which is praying for others like family, church staff members, and political leaders. The little finger is petition, where we can list our requests and needs. Prayer from this perspective becomes an exercise that brings delight and rejuvenation.

I had a close relationship with

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**MISSISSIPPI HUMOR** — Southern comedian Jerry Clower speaks at the conference for the Mississippi River Ministry March 11-12 (See related story, page 3). The project targets Christian ministry for more than 125 counties along the Mississippi River. In its first 18 months, about 1,000 Southern Baptists have volunteered for more than 65 ministries in the area. Clower said he has seen the transforming power of God. "After you get folks saved, then they try to follow the Lord. They give up some things that's been putting them in that mess in the first place." (BP photo by David Winfrey)

## Youth broadcast set for March 26

"Sex, Lies, and... the Truth," a powerful Focus on the Family television special, will be broadcast Saturday, March 26 at 6:30 p.m. on WLBT-TV, Channel 3 in Jackson. Broadmoor Church, Jackson, and the Christian Action Commission (CAC) of the Mississippi Baptist Convention are sponsoring the broadcast, which features young stars Kirk Cameron and Chelsea Noble from the top-rated family sitcom, "Growing Pains," along with athletes, entertainers, and other celebrities. Their life-saving message: The real winners in life practice self-control and face their future without guilt, worry, or regret. Young viewers come face-to-face with young people who gambled everything and lost — victims of unplanned pregnancies, sexually transmitted diseases, and AIDS. Paul Jones, CAC executive director, urges youth ministers and workers to encourage young people to watch the broadcast and videotape it so they can show it to their friends. For more information, contact CAC at (601) 968-3800.

## New Orleans trustees affirm president, staff

**NEW ORLEANS** (BP) — New Orleans Seminary trustees approved a budget of \$8.3 million, 9% over the current fiscal year, during their March 15-16 meeting in New Orleans.

Seminary President Landrum P. Leavell II received a resolution from the board of trustees, who expressed "unanimous and sincere appreciation" to the president "for his dynamic and creative leadership... (which) has resulted in over \$18,000,000 in endowments to the seminary, the establishment of 17 endowed faculty chairs, and a substantial increase in student enrollment;... and... has been responsible for the enlistment and recruitment of an administrative staff and faculty that is second to none."

Leavell, 67, is in his 20th year of service at the seminary. Trustees also presented a resolution for the seminary's administration, faculty, and staff, expressing "heartfelt thanks and appreciation for an outstanding job."

Three faculty accessions were approved: Charles L. Register, assistant professor of evangelism; Francis X. Kimmitt, assistant professor of general studies; and Allen Jackson, assistant professor of youth education.

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# Kentucky conference examines issue of women and church

LOUISVILLE, Ky. (ABP) — The emerging role of women in the church poses a dilemma for modern Christians, a feminist theologian said at a conference on women and the church in Louisville, Ky.

"What the church is going through now is what Joseph felt like when he discovered Mary was going to have a baby," Mercy Oduyoye, a Methodist leader from Ghana, said at the March 4-5 conference at Louisville Presbyterian Seminary.

Joseph lost sleep, doubted the world would believe Mary, then tried to figure out a way to end their engagement without causing her public disgrace. But, Oduyoye said, "God asked him to be in solidarity with Mary."

Modern churches, like Joseph, are asking, "This thing with which women are pregnant — is it of God?" she declared.

Oduyoye was one of two keynote speakers at "Toward Solidarity: A Conference on Women and the Church." The conference was sponsored by a consortium of theological schools in Kentucky and Indiana.

Although a member of the consortium, Southern Seminary did not help sponsor this conference. Southern Seminary President Al Mohler withdrew Southern Baptists' support, citing speakers and workshop topics "slanted in a very radical direction."

Nevertheless, of 250 total participants at the conference, at least 100 were affiliated with Southern, conference leaders estimated. Several Southern faculty members and graduate students were involved in leadership roles.

Oduyoye, who is active with the World Council of Churches, said the church's acceptance of male domination obscures the gospel message. "There is definitely a captivity of the human mind to the present patriarchal system," she said.

"The church speaks of hope, but it is unable to cope with its own complicity in the domination order," she explained.

Despite the difficulties and seeming hopelessness women

face at times, Oduyoye said, "there are churches working toward solidarity" by acting intentionally with women concerning women's issues.

Solidarity with women requires equal participation in church leadership for women and men and greater visibility and respect for women in theological and spiritual circles, along with emphasis on peace through justice issues, she said.

Oduyoye called women and the church to "enter into a non-violent revolution to end domination and get away from patriarchal structures."

The other keynote speaker, Letty Russell, professor of theology at Yale Divinity School in New Haven, Conn., said women and men truly become partners in the church when church is envisioned "in the round."

She used the metaphor of a round table to describe her vision of a church as a "community of faith and struggle."

Church in the round presupposes equality and non-hierarchical leadership and emphasizes advocacy with various types of marginalized people, including

women, she said.

Three types of liberation communities serve as models of church in the round, Russell said:

— Renewed churches retain traditional buildings and denominational structures but develop a new style of partnership in ministry.

— Basic Christian communities — small grassroots groups — seek to unite biblical reflection and worship with social analysis and action.

— Feminist Christian communities are formed by women and men who have felt alienated from traditional church structures. They seek to bring feminist perspectives to mainline churches.

The most frequent result of these communities is to strengthen the church, Russell added.

"They are seeking ways to be fully Christian, connected to traditions (within the church) and also to the marginalized" of society, she said.

The overarching goal of these groups is Galatians 3:28, Russell said — "a church and society where there are no longer divisions between class, race, or gender."

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To be considered for the appointment, candidates should submit a letter of application, a current vita, and a list of five references by April 8 to: Dr. David A. Midkiff, Search Committee, Vice President for Student Affairs, Box 3536 Williams Baptist College, Walnut Ridge, AR 72476

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## Uniform Delivered from sin



By Doug Bain  
Romans 6

Even the lesson title shows an inherited emphasis — delivered “away from.” But delivered to what, for what? What is the vision that would animate our days and nights, what is the feast that would feed our starving souls, what is on the horizon that could transform the shape of this pilgrim experience of “in the world but not of it?” The verses of this lesson may open doors onto new plateaus of Christian experience. May we study, wondering, pondering.

**Raised to new life (vv. 3-4).** The text suggests to us that the real baptism is our immersion into the Christ reality. Being immersed into the new humanity represented in Jesus Christ is a dying to an old life; it is laying to rest an old humanity. And equally there is a raising to new life, rising to meet the challenges of the new humanity. Water baptism symbolizes this laying to rest and this lifting up to new life; its outward activity demonstrates graphically what transpires in deep interior experience. And in the laying to rest of the old humanity, we participate in Jesus’ experience of being dead to a “worldly” system of values. And as his resurrection was the supreme miracle, so our raising and rising is sheer miracle!

**Dead to sin but alive to God (vv. 5-11).** The way that Jesus carried the cross, which he did all his life, was in being crucified to the rule book of this world. He played by a different set of rules — all his life. He represented and lived the new humanity. When believers today “carry the cross” as did Jesus, then believers today are “in Christ,” united with him, crucified with him — and likewise raised with him into the new humanity. The Christian who has died with Christ, who participates in Jesus’ kind of being crucified to the values promoted by this world, who “in Christ” lives “with Jesus,” being dead to sin, this Christian is alive to God and in fellowship with God.

**Christian living (vv. 12-14).** If sin reigns in one’s mortal body, if it has the power of determination, what is involved? As with the first Adam, one is suspicious of God, distrustful, grasping for worth and value in one’s own right, seizing control, acting out of the false pride that one knows better than God does, following every self-conceived avenue available to achieve significant status. When sin reigns, we have taken control in a way that lets our sinful nature take control of us. The text challenges us to surrender the deep self to God’s control and not to sin’s control. A cosmic struggle for control is being played out in the global superdome, with the clash of wills greater and the stakes higher than we can possibly imagine. Rather than living as does the first Adam, controlling, grasping, and suspicious in our insecurity, we are to be in cooperative relationship with the Father, bringing “the garden” to its full creation potential, developing and enhancing God-given resources, content with servant status.

**The gift of God (vv. 20-23).** The verses are well known, the sermon is famous: “Payday Someday.” And accountability is decidedly written into the structures of the universe. Sin, in whatever form, may have certain employee benefits, but in the retirement program it finally has its backlash — it comes back in on us with all its accumulated fury. The benefits sin offered are lost to the destructive payoff it finally brings. That is the nature of sin — not only is it rebellious and distrustful, it is self-destructive. Destruction of human personality is written between the lines of sin’s constitution — its bylaws spell disaster, all based on the way God constituted the universe.

But Christian good news is not only about deliverance from being victimized by sin’s rule. It is also about a life restored to the quality it was created to have in God’s original intentions. In Christ we are redeemed to a life of incredible quality — cooperative relationship with the Father, “tending” the personal and physical creation in which we have been placed as “gardeners,” bringing all of life’s created resources to full potential, to maturity.

No longer enslaved by self-destructive sin, we are now free to participate in the new humanity in Christ Jesus! “God’s free gift is eternal life in union with Christ Jesus our Lord” (TEV). Not only delivered “away from” — also “delivered for,” to be what we were created to be.

Bain is professor of biblical and related studies, Blue Mountain College.

## Bible Book Jesus, the good shepherd



By Dan Howard  
John 10

In this chapter, we understand that Jesus is the Good Shepherd and we can trust in his care for us. In verses 1-6 Jesus shared the parable of the Good Shepherd. The people did not understand the parable, so Jesus began to explain.

**Jesus’ application of the parable (vv. 7-18).** Jesus stated in verse 7, “I am the door of the sheep.” During the evening hours the sheep were kept in a sheepfold or pen. There was only one way in or out of the sheepfold. The shepherd would lie across the opening, thus controlling who entered or exited the sheepfold.

In verse 8 Jesus refers to “all who came before me.” This probably refers to the false prophets and the false messiahs who preceded Jesus. This may also refer to the Jewish religious leaders who had rejected him. They were viewed by Jesus as being “thieves and robbers.” They were very self-centered and their actions destroyed and scattered the sheep rather than saving and unifying the flock. The true flock of God would not respond to the voice of these thieves and robbers. Sheep know the voice of their shepherd and will respond only to his voice.

Jesus describes in verse 9 that he is the door through which a person must enter if he desires to be part of the family of God. Jesus is the door or the way to salvation. The idea of “going in and out” was the way of describing a life that is absolutely secure and safe. As sheep in the fold of God, we will not only find a place of refuge but also a place of nourishment and sustenance.

In verse 10 Jesus contrasts the characteristics of the shepherd with that of the thief. The thief’s motives are selfish. He comes to steal what does not belong to him. In order to get what he wants, he may even kill in the process. The final outcome is that he destroys the flock. Jesus states that he has come for the purpose of granting life. He came to bring “abundant life.” The idea of abundant means overflowing all the edges. The picture is of a container which has an endless supply flowing into it. This supply flows continuously to the point of overflowing the container. Only when we live with Christ in our lives does life become abundant.

In verses 11-13, Jesus contrasts the faithful shepherd and the unfaithful shepherd. Jesus stated that the faithful shepherd would not hesitate to risk his own life for his sheep, because he is motivated by love for the sheep.

Jesus refers to the unfaithful shepherd as a “hireling.” This was someone who did not own the sheep. He is watching the sheep as a job and means to make money. If a wild animal attacks, the hireling forgets about the sheep and thinks only of saving his own life.

Jesus stated in verse 16 that he had plans to include others in his flock. This could have reference to Gentile believers who were yet to be won to Christ. They would be part of one united flock with one shepherd, Jesus.

Jesus focused on his death in verses 17 and 18. He stated that he would willingly lay down his life for us. No one forced Jesus to die or took his life. He voluntarily gave his life for us.

**Jesus’ relationship to his sheep (vv. 26-30).** Jesus was teaching in the temple area during the Feast of Dedication. The Jews asked him to state very clearly if he was the Messiah. Jesus stated that he had done that and they refused to believe. The reason the Jewish leaders did not believe was because they did not belong to Jesus.

When we belong to Jesus and follow him, notice the promises given to us. First, he gives us eternal life (v. 28). Eternal life is more than quantity of life. It speaks of the quality of life only Jesus can give. Second, we are promised we shall never perish. This does not mean we will never die, but it means we will not die eternally. A third promise is no one shall snatch them out of my hand. This indicates that our continuance in eternal life does not depend upon our holding to Christ, but on his stronghold upon us.

Jesus stated in verse 28 that God, his Father, had given us to him. When we are in the hands of Jesus, we are also in the hands of God the Father because they are one. The fact that God and Jesus are identical in purpose, will, power, etc., guarantees the security of every believer.

Howard is pastor, Woodville Church, Woodville.

## Life and Work After the cross, a Savior!



By Billie Buckley  
Luke 23

What does Jesus’ death on the cross mean in my life?

To me it means that when my mother died of a stroke two months ago, I could write from the ICU waiting room in the form of a prayer:

“Father, I just read in this Gideon Bible where Jeremiah was put in a dark dungeon, and some men came with cords to remove him from the dungeon. I ask you to remove my mother with cords of love from the darkness she is in. Take her home to be with you or leave her here for us to care for. I know I can never say, ‘Thy will be done’ until I can say, ‘It’s okay whatever you decide.’”

Her greatest desire was to survive her first stroke four months ago and hold her twin great-grandsons. She got to do that. I got to hold them before we went into the ICU room for the last time to hold her hand and say goodbye and again to hold them, as we as a family look forward to the future.

I don’t think that was the end of her story — only a new beginning. That “experience” verified all that we as Christians believe. And what do we as Christians believe? We have a Savior, who through his death on the cross, provided salvation for those who believe. This is our Scripture focus for today.

**Focusing on his first words from the cross (vv. 33a, 34).** His very first words from the cross, one of the most painful methods of torture ever devised, were for others and their need of forgiveness.

I keep hearing the words of an old hymn today: “Others, Lord, yes, others — let this my motto be. That even when I kneel to pray, my prayer shall be for others.”

We never sing that song anymore. That’s sad, because it is a beautiful song. Even sadder, though, is the fact that we don’t practice our Lord’s example and pray for others and their needs.

**Focusing on those around the cross (vv. 35-38).** Those around the cross focused on Jesus in various ways — they watched, sneered at, or mocked him. All were inappropriate.

Today persons still respond to the death of Christ in inappropriate ways. One inappropriate way is to ignore him. Why do we do this? We can become too occupied with things of this world, or we may be running away from God’s plan or appointments for us.

What is the appropriate response that we should focus on? The appropriate response is, “It’s not my brother, it’s not my sister, but it’s me, oh, Lord, standing in need of you.”

**Focusing on his forgiveness of a sinner (vv. 39-43).** One of the two thieves being crucified with Jesus rebuked the other one for mocking Jesus. He then asked Jesus to remember him. Jesus forgave him and saved him because this thief believed in him.

Remember this too: there is no such thing as God overlooking sin, therefore since he does forgive, there must be a reason why he can do so.

The cross is that reason. The only ground on which God can forgive us is the death of Christ on the cross, because that is where his holy Son took upon himself our sinful nature. God can reinstate us, the unholy ones, back into his favor by putting in us a new disposition. This is the greatest miracle ever performed.

**Focusing on commitment to his heavenly Father (vv. 44-46).** Our Lord in his agony was devoted to God’s purpose. The supreme obedience of Jesus was not primarily to the needs of men, but always to do the will of his Father.

This commitment is available to us today through the Holy Spirit of God. When he comes in and energizes a person’s free will, that person is in turn able to do God’s will.

Jesus’ death on the cross is our most perfect example of one who focused on God’s plan for his life. I no longer call him Creator, I call him Savior.

Buckley is a member of Petal-Harvey Church, Petal.



**RECEIVING "HOPE IN CRISIS"** — Hundreds of California earthquake victims who visited Southern Baptist disaster relief feeding units received copies of the "Hope in Crisis" pamphlet recently introduced by the Brotherhood Commission. Mississippi's disaster relief team and its 18-wheel mobile kitchen prepared over 100,000 meals for people in the stricken area. This woman and her child were at Shepherd of the Hills Church in Porter Ranch, Calif. "Hope in Crisis" was developed to meet the unique needs of volunteers providing spiritual counseling during disasters. (BP photo by Ken Touchton)

## Vietnam's open markets stop at the church doors

RICHMOND, Va. (BP) — Improved relations between Vietnam and the United States have opened doors to markets — but not churches.

"Vietnam is a country that's run with tighter controls on religion than China," said a Christian observer who regularly works in Vietnam. "It's too early to tell what all will change as Vietnam opens to the United States."

When the South Vietnamese government fell to the communists 19 years ago, 35 Southern Baptist missionaries and journeymen were working with nearly 50 churches and congregations. Today only one Baptist church exists in the country: Grace Baptist Church in Ho Chi Minh City, formerly Saigon.

Hanoi's tight controls on religion aren't likely to change significantly despite market reforms, said the observer, who requested anonymity. Still, restrictions on religious freedom have eased somewhat in the past year.

"We're seeing changes in Vietnam because of the gradual normalization of relations with the United States, but it's far from clear what's to come in Vietnam."

For now, it's still very illegal (for foreigners) to do religious work in the country."

Government restrictions bar foreigners from starting churches or evangelizing, but opportunities do exist for Christians to work legally in the country. American Christians teach English as a second language in universities, work in agricultural development projects and offer medical treatment.

In seeking an end to the United States' 19-year-old trade embargo — which was lifted by the Clinton administration Feb. 3 — the Vietnamese government released a number of Christian leaders from prison. And in recent months, Vietnamese officials have allowed local Christians to begin importing from 10,000 to 12,000 Bibles a year.

Government officials also have given the Roman Catholic Church permission to begin printing Bibles inside Vietnam — the first such permission in 20 years.

"Of course the country could use 1 million copies, but this is nevertheless progress that Christians can build on," the observer said.

*Not just for big business —*

## Mergers breathe life into churches

By Ronnie Mitchell

Mergers are normally associated with big business, but mergers may be a big business word for church in the future. A recent example in North Mississippi may help set the stage for other churches to follow.

Graceland Church in Memphis had been a strong church for years, with strong leadership, but a changing community resulted in a declining membership. Innovative ministries to reverse the trend were implemented, but with little success.

Finally, not without regret, the leadership of the church mentioned the "R" word (relocation), which had heretofore been unmentionable in leadership meetings. Initially the church's options were: (1) stay as they were, (2) merge, (3) relocate.

"But how can we relocate?" they asked. "There is no place to go. There are already too many churches in the areas being considered. Our membership has declined and the cost of buildings and property are just plain out of sight."

These questions are being asked by many churches in transition throughout our convention.

Answers may be found through the consideration of a merger with another church. Doors to the future were opened through a merger for Graceland Church.

A funny thing happened on the way to the Southern Baptist Convention. I spoke to John McBride of Memphis, Shelby Association's executive director, about Graceland's desire to merge with a church in areas they were considering.

At the convention McBride saw an old friend, Armond Taylor, pastor of Summerwood Church in Olive Branch. Taylor was planning retirement in a few years and was concerned about the future of Summerwood. Summerwood was started 10 years ago, and in recent months had struggled because of its small membership, financial obligations, and a highly competitive church environment.

A seed was planted. A short time after the convention a meeting was arranged by McBride with John Perkins of Hernando, Northwest (Mississippi) Association's director of missions, and key leaders from

Graceland and Summerwood.

Other meetings grew out of the first. In a much shorter time than expected, the two churches had voted to merge, voted on a new name, and placed the Graceland property up for sale. The new name is Gracewood Baptist Church. The process is still underway, but the two churches have been given added life through a corporate merger.

Merging is not easy. But it is an option for churches that can produce overwhelmingly positive results. It helps keep down oversaturation with "start-up" churches. It combines strengths with weaknesses. Churches can share their assets and liabilities. It enables churches to have stronger programs, better leadership, and a new vision. And it fosters cooperation. Cooperation is the key.

In the merger between Graceland and Summerwood, there was much cooperation. McBride could have kept the idea to himself, hoping to keep a strong Southern Baptist church in Memphis.

Instead, his desire was to build God's kingdom. His desire was to cooperate with Northwest Association and its DOM. The memberships could have tried in vain to hold on to their identity, but they put the future over their personal desires.

The staffs could have refused to cooperate and watched their churches become more and more ineffective. Instead, they were willing to cooperate.

The most important cooperation is the ongoing cooperation of both churches with the Holy Spirit. God is blessing a new church, with a new identity, a new vision, and a new name. God is blessing Gracewood Church, the end result of a corporate merger.

Merging may well be big business for churches in the future. Cooperation is the key to a corporate merger, but who knows more about cooperation than Southern Baptists?

Mitchell is pastor of Gracewood Church, Olive Branch.

## Letter-writing effort urged to help "Christy" premier, series succeed

LOS ANGELES (BP) — Christians should write letters to CBS voicing appreciation for the show, "Christy," and encouraging Hollywood to offer more family entertainment, said Tom Lester, formerly of Laurel, whose most memorable role was "Eb" on "Green Acres." Lester is a member of Shepherd of the Hills Church, a Southern Baptist congregation in Porter Ranch, Calif.

"Christy" is based on the best-selling novel by the late Christian author Catherine Marshall and will premiere after "60 Minutes" Sunday, April 3. Six one-hour "Christy" episodes will be aired on subsequent Thursday evenings. Check local listings.

Letters should be addressed to: Jeff Sagansky, President, CBS Entertainment, c/o CBS TV CITY, Los Angeles, CA 90036.

Letters to the Federal Commu-

nations Commission, Lester said, also could play a key role in making sure "Christy" and other such programs get a chance.

The address is: Federal Communications Commission, Mass Media Bureau, 2025 M St., N.W., Washington, DC 20554.

The letters can include such information as:

— Your reaction to "Christy."  
— The kind of family entertainment, values and/or role models you want to see more of on TV.

The book, *Christy*, now in its 84th printing, has sold more than 8 million copies worldwide since it was first published in 1967.

The TV version will feature Kellie Martin as "Christy," along with veterans Tyne Daly and Tess Harper. Martin is best known for her role as "Becca" on the former ABC family series "Life Goes On."

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*Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Matthew Twenty-Five: Thirty-Four.*

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